SANCTVS
SANCTVS
SANCTVS

Sidney J. Daltry

INTERNATIONAL CHRISTIAN
GRADUATE UNIVERSITY

3

hs.
Sabal

The Oxford Library of Practical Theology

EDITED BY THE

REV. W. C. E. NEWBOLT, M.A.

CANON AND CHANCELLOR OF S. PAUL'S

AND THE

REV. DARWELL STONE, M.A.

PRINCIPAL OF DORCHESTER MISSIONARY COLLEGE

PRAYER

BY THE REV.

A. J. WORLLEDGE, M.A.

Canon and Chancellor of Truro

Second Edition

LONGMANS, GREEN, AND CO.
39 Paternoster Row: London
New York, and Bombay
1902

All rights reserved

Optimus minister Tuus est qui non magis intuetur hoc a Te audire quod ipse voluerit, sed potius hoc velle quod a Te audierit.—S. Augustine, *Conf.* x. 26.

GRADUATE UNIVERSITY

BV
210
W727
1902.

TO THE

REV. GEORGE HEWITT HODSON, M.A.,

PREBENDARY OF NEWINGTON IN S. PAUL'S CATHEDRAL, AND VICAR OF ENFIELD, WHOSE LONG LIFE OF DEVOTED AND UNSELFISH SERVICE IS AN ILLUSTRATION OF THE PRINCIPLE

'ORARE EST LABORARE,'

THIS VOLUME IS GRATEFULLY DEDICATED

BY HIS FORMER CURATE.

18934 b

EDITORS' PREFACE

The object of the Oxford Library of Practical Theology is to supply some carefully considered teaching on matters of Religion to that large body of devout laymen who desire instruction, but are not attracted by the learned treatises which appeal to the theologian. One of the needs of the time would seem to be, to translate the solid theological learning, of which there is no lack, into the vernacular of everyday practical religion: and while steering a course between what is called plain teaching on the one hand and erudition on the other, to supply some sound and readable instruction to those who require it, on the subjects included under the common title 'The Christian Religion,' that they may be ready always to give an answer to every man that asketh them a reason of the hope that is in them, with meekness and fear.

The Editors, while not holding themselves precluded from suggesting criticisms, have regarded their proper task as that of editing, and accordingly they have not interfered with the responsibility of each writer for his treatment of his own subject.

W. C. E. N.
D. S.

PREFACE

Through the kindness of the Editors and Publishers the writer has been permitted to contribute to the Oxford Library of Practical Theology, the object of which needs, perhaps, more constant recollection in regard to the present volume than to some others in the same series. It is not, on the one hand, a formal treatise appealing to the scientific theologian on the sacred subject with which it deals; nor, on the other, a manual merely of pastoral counsel of which, in various forms such as the Rev. Charles Marriott's admirable *Hints for Devotion*, or Dean Goulburn's *Personal Religion*, or the chapters on intercession in the Rev. R. M. Benson's *Manual of Intercessory Prayer*, or the Bishop of S. Andrews' *Instructions in the Devotional Life*, there is no lack. So far as the author's equipment for the task, undertaken with great diffidence, and carried out under circumstances of unexpected anxiety and difficulty, has allowed, it is only an attempt to supply some guidance and instruction in the principles, conditions, and subject-matter of prayer to those devout and educated laymen and women who desire to improve by use God's greatest gift of the power of worship and communion with Himself. But, although this Library is one intended, primarily, for the laity, there is reason to believe that it has been found useful by some of the clergy also. With the

view, more especially, of suggesting to any of his younger brethren in the ministry, who may read this volume, lines of thought and illustration in their own pastoral instructions on prayer, a considerable number of carefully chosen references have been added in foot-notes.

'Prayer' has been treated in its highest and most inclusive aspect as an ascent of the mind, heart, and will of man to God. Under that aspect, all forms of converse with God, praise and thanksgiving, as well as confession, intercession, and petition for personal needs, are included under prayer by all the deepest writers on the subject, both in ancient and modern times. To any one, who has made prayer a study, the names of S. Augustine, S. Thomas Aquinas, Hooker, Bishops Andrewes, Jeremy Taylor, and Wilson, William Law, Dr. Pusey, Dr. Liddon, and Archdeacon Hutchings would immediately occur. The author is persuaded that hardly any of the difficulties felt about prayer and its answer would ever have become the serious obstacles that they have been, and still are, if ordinary teaching had followed more closely the lines laid down by great writers in accordance with the mind of Holy Scripture and the primitive Church, and if it had dealt far less exclusively on the one department of asking God in supplication for what we feel we want. The true conception is one far nobler, far worthier of God, and, therefore, one by which the highest and most generous instincts of our nature are satisfied. In this volume the term is constantly used in its broader sense, although in parts such as chapters II., III., XII., and XIII. it is employed in the narrower meaning of petition only.

It was felt desirable to deal carefully, and, it is

hoped, sympathetically, with some of the difficulties most deeply felt as to the theory and efficacy of prayer. Readers whose faith is undisturbed can, if argument in connexion with some of the most sacred hours and memories of life is distasteful, proceed from the first to the fourth chapter without breaking the continuity of the book. For the sake of such readers an occasional reference has in later chapters been made to the subject-matter of these earlier ones. It is, however, to be remembered, that if we are 'strong,' we should share in bearing 'the infirmities of the weak,'[1] and sympathy, without some knowledge of difficulties and how to meet them, wisely and tenderly, is of little avail.

Constant use has been made in this volume of Holy Scripture, and, especially, of the Psalter and the recorded teaching of our Lord Jesus Christ. 'From the first book of the Bible to the last; in the book of Genesis no less than in the book of Revelation, man is seen in direct communion with God.'[2] The more we are brought into touch with the words of the Lord Jesus Christ, in whose Incarnation the mystery of prayer finds its final solution, and of the psalmists and prophets who anticipated, and of Apostles who developed all that He revealed touching the communion of man with God, the more also will our own prayers be vitalised. No other means can supply the unseen power which comes forth from those sacred pages in answer to the touch of faith guiding us at last to the Lord Himself. The secret of the abiding power of the ancient prayers of the Church, and not least of our own English Book of Common Prayer, lies mainly in the fact that their writers were so saturated with the

[1] Rom. xv. 1. [2] Bishop Westcott, *Lessons from Work*, p. 159.

hidden virtues of the Bible, that they could turn not only its words but its innermost sense into prayer.[1] And, unless in our own prayers there is this constant 'reversion to type,' the development of devotion cannot be either pure, strong, or true.

An effort has also been made throughout this book to exhibit the living connexion between prayer and the life of the Church Catholic, involving the communion of saints in Christ. In a book written for churchmen it seemed most suitable, with rare exceptions, to gather only the teaching of those servants of God who, as churchmen themselves, have fully realised that, even in moments of the most direct and personal access to God, we still are praying as members of the Divine Society, and are touching mysterious springs of energy affecting the life of the Body of Christ. But we do not forget that in Christian societies, separated from visible communion with the Catholic Church, there have been masters of prayer who have risen far higher than their self-imposed limitations, such as Richard Baxter, Jonathan Edwards, Adolphe Monod, George Müller, William Arthur, and, in a most remarkable manner, William Milligan.

On the no less vital connexion between the sacraments of the Church and corporate and personal devotions, much stress has been laid. The sense of the Divine presence, the vision of God, due to the reality of the central mystery of the union of our nature with

[1] Quotations from Holy Scriptures have been made as a rule from the Revised Version. In spite of some defects, the Revised Version is the most exact representation for us of those modes of conception which God was pleased to choose for conveying His truth to the world. See Bishop Westcott, *Lessons from Work*, p. 169, and, generally, *Some Lessons from the Revised Version of the New Testament*.

the Divine in the person of the Incarnate Word, underlies the true use of every one of the means of grace, each of which, in distinctive ways appropriate to itself, ministers to that sense and strengthens it. To think too highly, if we think truly, of the Holy Eucharist is impossible, but we do not really honour the Eucharist if the Divine service and the Litany are neglected, and (to use an expression of the writer's own Bishop) 'we turn "the Lord's day" into "the Lord's hour."' It was an ancient rule of the Church, not at all neglected in England during the middle ages—at least on Sundays —to precede the Eucharistic celebration by one of the choir offices.[1] We have, in many quarters, sad reason to regret the gradual disappearance of a type of English laymen devoted, although in no narrow sense, to their own branch of the Catholic Church. It was the use of the Prayer Book, *as a whole*, by which those noble, unselfish characters were braced and trained for their work, and if such use is now considered to be 'old-fashioned,' we can hardly be surprised that successors are not forthcoming to a generation of some of the most devoted servants that the Church in any age of its history has ever possessed.

Many illustrations of the power of prayer, and many counsels from men who have learnt that power in the school of Christ, will be found in these pages. Some of these may, possibly, find in this book a position

[1] In Maskell's *Ancient Liturgy of the Church of England*, pp. 224, 225, and notes, and Christopher Wordsworth's *Mediæval Services in England*, p. 63, some of the evidence that the laity attended mattins and also evensong on Sundays, as well as the Mass, will be found. In the *Mirrour of oure Ladye* (1530) (compiled for the use of the sisters of the nunnery of Syon, in Middlesex), a reason given for singing the Athanasian Creed at Prime is that 'people use at that time most to come to church.'

rather more permanent than in the forms in which they originally appeared. Others taken from great masters, patristic, mediæval, and Anglo-Catholic, may perhaps lead some readers to travel farther along pathways of devotion and teaching, by which they would be enabled to penetrate, more deeply than the present writer can lead them, into the innermost sanctuary of communion with God. It has been hoped also that such illustration from history and experience may enable some to realise more firmly that our God 'is a God Who, seen under the conditions of human life, does answer prayer.'

To have had one's thoughts occupied for nearly three years on a book dealing with some of the deepest springs of the spiritual life and character, involving questions which affect relations of a most sacred kind between God and man and man with man, inviting, possibly, some expectations of encouragement and guidance which may be disappointed, must, as he closes his task, fill the writer with a sense of his own unworthiness to have attempted to offer to his readers any such help at all. He can only venture humbly to say with S. Francis de Sales, when that great servant of our Lord at last consented to publish the work which still cheers and guides many a Christian soul, 'For the rest, my dear reader, it is true that I write of the devout life without being myself devout, but certainly not without the desire to become so; and it is this desire which gives me courage to undertake to instruct you. For as a famous learned man said: A good way to learn is to study, a better way is to hear, but the best way is to teach.'

A. J. WORLLEDGE.

Truro, *S. Andrew's Day*, 1901.

CONTENTS

CHAP.		PAGE
I.	THE NATURE AND THE NECESSITY OF PRAYER	1
II.	THE EFFICACY OF PRAYER	26
III.	ARGUMENTS AGAINST THE EFFICACY OF PRAYER	47
IV.	THE REVELATION OF THE FATHERHOOD OF GOD, AND PRAYER (WITH NOTE ON PRAYER TO DISTINCT PERSONS IN THE ETERNAL GODHEAD)	73
V.	PRAYER AND ITS ANSWER IN THE NAME OF CHRIST	98
VI.	THE ACTION OF THE HOLY SPIRIT IN PRAYER	119
VII.	THE LORD'S EXAMPLE IN PRAYER	137
VIII.	THE LORD'S PRAYER	160
IX.	THE THEOLOGICAL VIRTUES AND OTHER CONDITIONS OF ACCEPTABLE PRAYER	184
X.	THE DIVISIONS OF PRAYER	207
XI.	PUBLIC WORSHIP AND PRIVATE DEVOTIONS	234
XII.	SUBJECTS FOR PRAYER, SPIRITUAL AND TEMPORAL (WITH TWO NOTES)	260

CHAP. PAGE

XIII. SOME HINDRANCES AND TRIALS IN PRAYER . . 290

XIV. THE PROMISES OF GOD IN ANSWER TO PRAYER . 310

XV. THE TRANSFORMING INFLUENCE OF PRAYER ON CHARACTER AND WORK 334

INDEX OF SUBJECTS 363

INDEX OF PASSAGES IN HOLY SCRIPTURE REFERRED TO 367

INDEX OF AUTHORS REFERRED TO . . . 373

CHAPTER I

THE NATURE AND THE NECESSITY OF PRAYER

> Sith on God as the most high all inferior causes in the world are dependent; and the higher any cause is, the more it coveteth to impart virtue unto things beneath it; how should any kind of service we do or can do find greater acceptance than prayer, which sheweth our concurrence with Him in desiring that wherewith His very nature doth most delight?
>
> HOOKER, *Laws of Ecclesiastical Polity*, v. xxiii.

A. *The nature of prayer.*

1. *Its greatness and its solemnity.*

1. THE inestimable value of some of the greatest of blessings is often discovered only when, for the time, they are lost, and, even now and here, this has sometimes been experienced with regard to that faculty for effective communication with God which, in its deepest sense, is expressed by prayer. The faculty is one which depends, like all faculties of our being, for its vitality and growth, on our fidelity to the trust committed to our keeping, our intelligence, and our increasing sense of its value tested by using it. In this respect it forms no exception to any of the other faculties—physical, mental, moral, or spiritual—with which God has endowed us. Yet, at the best, any real care and diligence in the training of this faculty is rare. From childhood to old age it remains too often almost undeveloped.

Not infrequently a capacity, full in earlier years of richest promise, has through our own culpable neglect become shrunk and weakened in later life. Sometimes, indeed, the power itself seems almost extinct.

(*a*) Such losses as these, crippling and enfeebling all the spiritual parts of our nature, and thus lowering the whole of it, are often due to a sense utterly inadequate because so ill-informed and so crude of the faculty neglected. But when we give ourselves a spare hour to consider what is, in reality, implied by the possession of that faculty, based on the fact that as men we require the fellowship of God, it is sometimes startling to contrast our complacent negligence, without any experience of doubt disturbing our own conventional belief in a Divine revelation, with the pain keenly felt by some really pure and earnest soul entangled in sore perplexity, compelling the choice between honest rejection of the Faith and an unreal profession. When, within a very few years of writing the Burney Prize Essay on *Christian Prayer and General Laws*, George Romanes felt, for the time, compelled to deny 'the theistic hypothesis' on which that essay rested, the unconcealed pain of the surrender witnessed to the fact that as a man he was 'a praying creature who had ceased to pray.'

'And forasmuch,' he wrote, 'as I am far from being able to agree with those who affirm that the twilight doctrine of the "new faith" is a desirable substitute for the waning splendour of "the old," I am not ashamed to confess that with this virtual negation of God the universe to me has lost its soul of loveliness; and although from henceforth the precept to "work while it is day" will doubtless but gain an intensified force from the terribly intensified meaning of the words that "the night cometh when no man can work," yet even at times I think, as think at times I must, of the appalling contrast between the hallowed

glory of that creed which once was mine, and the lonely mystery of existence as now I find it,—at such times I shall ever feel it impossible to avoid the sharpest pang of which my nature is susceptible.'[1]

By the profound sadness of that confession, we can measure the greatness of the faculty which we neglect to exercise, while the confession itself almost anticipates the joy of the return, after years of strenuous effort, when during his last Whitsuntide on earth, he said, 'I have now come to see that faith is intellectually justifiable'; 'it is Christianity or nothing.'[2]

(*b*) But it is not only in the witness borne by such vivid sense of loss that we may gauge the value and the power of the faculty of prayer. 'The things most real and most near to me are things supernatural, the power of prayer, and the communion of saints'; such, in his own language, was the conviction by which, despite sadness to the extent of painful depression, and loneliness due to circumstances, one of those whose young lives have been 'so self-forgetfully lived, so readily laid down' for 'Christ's sake and the Gospel's' in the Cambridge Mission to Delhi, was actually sustained.[3]

Personal experiences such as these—voices of the soul, with which, as we shall see, the voices of society and history correspond—indicate the greatness and also the seriousness of the subject before us.

2. Prayer is great—to use an epithet employed by Dean Goulburn—it is 'magnificent,' in regard alike to God and to human character, which, through it, comes into touch with God. In an endeavour to describe the greatness of prayer, all the resources of sacred

[1] 'A Candid Examination of Religion,' included in *Thoughts on Religion*, by G. J. Romanes, edited by Bishop Gore, p. 133. The reader might compare with this Browning's description of an existence limited by this world, *Christmas Eve and Easter Day*, stanzas xx.-xxxiii. (*Easter Day*).

[2] *Life and Letters of G. J. Romanes*, p. 379.

[3] The Rev. F. C. F. Thonger, died at Rohtak, Nov. 9, 1898.

eloquence have, in every age of the Church, been employed;[1] but after all, two sentences in the Epistle to the Hebrews offer all that we need: 'He that cometh to God must believe that He is, and that He shews Himself a rewarder to them who diligently seek Him.' 'The word of God is living and active . . . all things are naked and laid open before the eyes of Him to Whom our word is'—'with Whom we have to do.'[2] To pray is to approach God. But to realise the privilege of coming to God is not the lesson of a day or a month. The realisation must be gradual, and it can only be produced by thoughts of His holiness, justice and love, in combination with wisdom and power, Who commands the approach to Himself of every comer. 'Unto Thee, O Lord, do I lift up my soul'[3] expresses the elevation of the spiritual faculty in which the essence of prayer consists. It reminds us that in prayer there is a twofold aspect, which if forgotten nearly always produces neglect and indifference. To pray is not only or primarily a means of supplying human necessity; it is an act of loving and dutiful homage done to the majesty of God.

But a life thus hallowed by definite approaches to God is a colloquy. In prayer, the single human spirit enters consciously into converse with the infinite and eternal God. When that converse is, in any real sense, apprehended, notions only too common, disparaging prayer as waste of time, or expenditure of effort better bestowed elsewhere, depreciation of the daily service of the Church, or of frequent celebration of the Holy Eucharist, are checked. The highest forms of labour can form no substitute for prayer. Among the hardest

[1] Cf. for instance, Bishop Jeremy Taylor on Prayer as 'the great instrument of a Christian's comfort' (*Works*, vol. i. p. 128). In *The Cathedral*, by Isaac Williams, there is an exquisite sonnet, pt. i. 4, 'Hidden, exhaustless treasury,' on Prayer.

[2] Heb. xi. 6; iv. 12, 13. [3] Ps. lxxxvi. 4.

of workers men of prayer are included, but their witness is that labour, in noblest and purest shapes, falls far below the spirit, and the habit, and the act of prayer. The reason is obvious. At the background of all true work, in whatever sphere, stands character. Character to be true must be in conscious touch with God. Contact with God, Himself the Holiness which He communicates, animates character, develops and trains it. 'Cause me to know the way in which I should walk; for I lift up my soul unto Thee'[1] receives for its answer the full development of our manhood. In the life of S. Paul, his labours 'more abundantly than they all' are in the foreground. But those labours were the issue of a character which, through constant communion with God in prayer, rose to the full height of its regenerated manhood. In that life so fruitful in work, so blessed in lasting influence, the spring of energy is revealed in the conviction, formed in hours of prayer, 'we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit.'[2]

3. This leads us to see that the subject with which this book is concerned is not only great, but essential to character and work; not only 'magnificent,' but in its vital bearing on character most serious. While it is dependent on the grace of God, while it does not take the place of the Sacraments, it is no exaggeration to say that prayer is as essential to the soul and spirit of man as respiration is to the body. In the teaching of the Lord and the Apostles, it cannot be denied that, without argument or apology, prayer is regarded as 'the very breath and instinctive movement of the Christian life.' To apprehend, through communion with God in prayer, public and private, the Divine and the Eternal is by degrees to discern the germ of God's own ideal for our life, to which that life should be a continuous response.

[1] Psalm cxliii. 8. [2] 2 Cor. iii. 18.

It is in this way, and, so far as we can see, in this way alone, that the tone is given to all subsequent thoughts of education, culture, and destiny. In the primary sense of devotion, the life becomes devoted to God. Responsibilities are recognised and felt. The man whose prayer is habitual finds that in its powers and opportunities the Christian life is far richer than is often realised, and in its abiding consequences more fruitful. Thus, again, we measure the loss sustained by neglect of prayer. To lose the sense of the Divine Presence is to lose also the sense of privilege and of responsibility; it is to part gradually but surely with the love by which little acts might have become habitually invested with grace and power. Nor is the loss limited to individuals. Personal neglect chills and depresses the life of the family, the social circle, the parish, the Church, the nation, while perseverance in prayer might have warmed and uplifted it.

4. Readers of this book will recollect that it is one in a series of *Practical* Theology. The truth which is in its essence unchangeable, is always in need of a true development and fresh application to the wants of life in our day and generation. No subject stands in deeper need, at each stage, alike for writer and reader, of the guidance and power of the Holy Spirit. 'He'—to use the words of a writer, to whom many have reason to be grateful for help in devotion—'Who helpeth our infirmities when we pray, must also help us, if we are to speak aright and profitably, on a theme so deep, so vast, so full of mystery, and so difficult of analysis as that of prayer.'[1]

A word may be said as to the method of the book. It is positive rather than negative. As the true presentation of truth and grace in their manifold aspects carries within itself the answer to many difficulties, so a true idea of prayer is the best of arguments in maintaining

[1] Hutchings, *Life of Prayer*, p. 5.

its position and exhibiting its effects in the Christian life. But teaching positive and definite needs the temper which can take a broad, frank view, and is instinct with reverence for our nature as God created it and meant it to become, to gain an entrance into many hearts. To that combination Hooker and Butler, and, in our own day, men like Dr. Mozley or Dr. Liddon, owed their persuasive influence; and if nothing else were gained from a study of their works by those whose duty it is to uphold the faith, it would be much, indeed, to have gained something, however little, of that spirit.

But, all the same, difficulties cannot altogether be ignored. There is indeed reason to fear that difficulties of a serious kind are too often felt by many who do not speak about them, or publish their doubts to the world. For reticence there are many reasons. Sometimes no intelligent teaching, on which an inquirer can rely, is at hand. Sometimes there is uncertainty as to sympathetic reception of really honest questioning. The combination of firm loyalty to the Catholic faith with the kindly trust by which the inquirer is assured that he is not regarded as either hopelessly dull or else disloyal, is not always to be found. But if no firm though sympathetic guidance is at hand, doubts often, in quarters least expected, become dangerous, when if only drawn out and quietly considered, they would be comparatively harmless. Sometimes, not only in current literature, but even in the inner region of the spiritual life, doubts concerning the doctrine of prayer are, from time to time, presented to the minds of those who most of all desire to escape them, and who will therefore welcome and value thoughts which may help them, not only to reject the temptation themselves, but enable them 'to be ready always to "give an answer to every man that asketh them a reason of the hope that is in them, with meekness and fear."'[1]

[1] 1 S. Peter iii. 15.

In the study of this subject, we shall trace the effects of the faculty of prayer when constantly and faithfully called into exercise—alike in the formation of character, and the progress of the Church, and the history of the world. In our Lord's surprising question, 'Howbeit when the Son of Man cometh, shall He find faith on the earth?'[1] the faith mentioned is not belief in general, but the faith sustaining importunity in prayer, described in the parable of 'the unjust judge.' Where that faith is dormant, the loss extends far beyond the man who allows it to slumber. Its death-like slumber reveals neglect in the cultivation of one of the three constant elements of human nature. Where is the upward movement, in such cases, of humanity to God? Where is there any proof that the spiritual part of our being is being educated by intercourse with the Father of spirits, and all that such intercourse involves?

II. *The true idea of prayer.*

1. Throughout this book, and, indeed, in any study of prayer, it is most important to maintain a large idea of what prayer really is. To use that great word in the sense of petition alone is not only inadequate, but the cause of many difficulties, and also spiritual defects, in worship and practice. But as religion is 'the bond between the soul and God,'[2] so—to adopt a definition of Dr. Liddon's—'prayer is the act by which man, conscious at once of his weakness and of his immortality, puts himself into real and effective communication with the Almighty, the Eternal, the Self-existent God.'[3] Whenever the soul of man engages in prayer in this wider sense, it relies on its belief in the existence of a great bond between itself and God. Thus prayer

[1] S. Luke xviii. 8.
[2] Liddon, *Some Elements of Religion*, pp. 20, 166.
[3] *Ibid.* p. 166.

includes the whole cycle of possible communion between the soul and God; it implies 'the whole spiritual action of the soul turned towards God, as its true end and adequate object.'[1] It fills 'the vast soul of man,' the void which all creation, out of God, could not fill. Of such action petition, either general or for a specific need, is only one department.[2] It is essential on every practical ground ever to recollect the wider meaning of prayer. If it be narrowed, in our habitual thought about it, to petition, it becomes entirely self-centred. But if God ceases to be consciously the centre of our prayer, even petition will cease also to be in accordance with His mind and His will, nor shall we take in prayer our true position with regard to Him, the Creator, or with regard to the creation as belonging wholly to Him. No greater word of prayer ever came from merely human lips than that contained in Psalm lvii. 11—

> Be Thou exalted, O God, above the heavens;
> *Let* Thy glory *be* above all the earth.

Heaven and earth have, as the psalmist's words imply, a mutually interwoven history; but the blessed, glorious

[1] Liddon, *Some Elements of Religion*, p. 181; Pusey, *The Miracles of Prayer*, p. 29. Cf. S. Thomas Aquinas, *Summa Theologica*, II². lxxxiii. 13; *De Oratione*, 'Oratio est ascensus intellectus in Deum.' The definition is adopted by Bishop Jeremy Taylor, *The Rule and Exercises of Holy Living*, ch. iv. sect. 7: 'Prayer . . . is of itself nothing but an ascent of the mind to God.' 'Minds religiously affected,' says Hooker, 'are wont, in everything of weight and moment which they do or see, to examine according unto rules of piety what dependency it hath of God, what reference to themselves, what coherence with any of those duties whereunto all things in the world should lead, and accordingly they frame the inward disposition of their minds sometimes to admire God, sometimes to bless Him and give Him thanks, sometimes to exult in His love, sometimes to implore His mercy. All which different elevations of spirit unto God are contained in the name of prayer.'—*E.P.* v. xlviii. 2.

[2] 'Distinguish,' Professor R. C. Moberly has written, 'two conceptions. The first, that prayer is my asking God for what I feel that I want; the second, that it is my practising to think, and to will, and to speak face to face with God.'—*Enrichment of Private Prayer*, p. 4.

end of this will be found in the sunrise of the divine glory over both.

2. In history, no moral or spiritual fact is more impressive than this view of prayer. Of all religious sentiments it is the most universal. In itself the fact of human belief, despite the efforts made to disparage it, is significant.[1] If all significance is denied to the fact of human belief, we must, if we are logical, deny all significance to the fact of our own belief. It cannot be denied, that in the history of our humanity prayer does hold a vast place, just as the general experience of mankind shows that a theistic belief, in greater or lesser degree, is the most natural resource for solving the problems of the universe.[2] We find that it is characteristic of men to pray. The instinct is a movement from within.

'However far we penetrate into the records of the past,' Mr. Illingworth has written, 'we find it characteristic of men to pray. Prehistoric man used amulets, which analogy connects with prayer. And from the dawn of authentic history man has always prayed. We unroll Egyptian papyri and find them filled with forms of prayer. We unearth Babylonian tablets, and amid all their sorceries and superstitions there is prayer. We translate the ancient books of India, of Persia, and of China, and they too are replete with prayer.'[3] The instinct is not only ancient; it is as important to observe that it is universal,—important because that which is a genuine part of human nature will, at every stage of its development, always be a

[1] The reader is referred to a brief but useful treatment of this subject in *Butler's Analogy and Modern Thought*, by A. R. Eagar, D.D. See also J. H. Jellett's *The Efficacy of Prayer*, pp. 79, 188-203.

[2] 'We are so fashioned—and it is no merit of ours—that as soon as we awake, we feel on all sides our dependence on something else, and all nations join in some way or other in the words of the psalmist: "It is He that hath made us, and not we ourselves."'—Max Müller, *Science of Language*, ii. p. 436.

[3] Illingworth, *University and Cathedral Sermons*, pp. 164, 165.

part of human nature. Even in philosophies, rather than religions, in which the existence of a personal God is denied, in which, therefore, there is no room for relations between persons, and consequently no proper place for prayer, the human instinct rises above the theory. Buddhism, for instance, rests on the notion that individual personal existence is an evil, and that the great object of each man should be ultimately to lose all personality in the vast ocean of universal impersonal being, which is the only God acknowledged by Buddhism. In such a system, by which the idea of personality is suppressed, prayer logically becomes an evident absurdity, for what is there to pray to? Yet even by Buddhists prayer, and praise also, is practised extensively and devoutly, although the Buddhist, on his own theory, stands in no relation of dependence towards any being above himself.

And the practice, thus ancient and universal, is found also in the highest and lowest stages of civilisation: it appears without misgiving in places and among races widely sundered both in position and circumstance. Thus, for example, the child of nature, like the red Indian or the native in Central or South Africa, raises his heart in prayer to 'the Great Spirit,' while in Eastern civilisation the Parsee prays to Ormuzd, and, among Western races, the educated Greek resorted to prayer in commencing any work, whether it were great or small.[1] Here is a common element entering into the theistic conceptions of all men, however rudimentary, or even diverse, they may be. In all of them man turns to God as he conceives Him, and addresses Him in prayer.[2]

[1] Plato, *Timæus*, ch. v. The recent discoveries in connexion with the Cretan Exploration Fund seem likely to add most ancient witness to the practice of prayer in regard to the earliest growth of religion in the Greek lands. *Church Quarterly Review*, vol. liii. p. 340.

[2] See Newman, *Grammar of Assent*, p. 403; Pusey, *University Sermons*, 1859-1872, p. 38.

3. In the forefront of this witness, and interpreting it, is the testimony borne in Holy Scripture to the faculty of prayer, and belief in its efficacy. Under the old dispensation, it was deeply felt that human welfare was conditioned by actions of which the immediate object was God Himself. In themselves, those actions had no direct tendency to procure for man the things which he desired. It was only through the divine will that they could be supposed to affect his welfare. The Mosaic law did not create belief in the efficacy of actions of this kind, but it added largely to their number, and, by giving to it a formal sanction, it intensified the belief itself.

Thus, for instance, sacrifice is a term, like prayer, of wide meaning. On a recent occasion,[1] after a patient consideration of the different aspects of sacrifice brought out by the comparative study of religions, it seemed agreed that a generic definition of sacrifice could hardly be laid down. The widespread prevalence of the sacrificial action as an expression of homage, of fellowship in the life of God, and of expiation for sin, indicates the existence of the deepest feelings of the human heart and conscience which, except by sacrifice, cannot be satisfied. But in the Epistle to the Hebrews, it is shown that even sacrifices due to a divine revelation had no direct tendency to 'cleanse the conscience,' or 'take away sin.'[2] In Paganism, some of the most religious minds, such as Plato and Plutarch, practically rejected sacrifice as in itself useless.[3] On what grounds, then, did belief in the efficacy of sacrifice rest? The answer is, that the effects were believed to follow on the offering from the divine volition. Sacrifice was but the condition which had, under the appointment of God, been made essential to the production of those

[1] At Dr. Sanday's Conference on Priesthood and Sacrifice, held at Oxford, December 13 and 14, 1899. [2] Heb. ix. 13; x. 4.
[3] Bishop John Wordsworth, *The One Religion*, p. 178.

effects. It is evident that sacrifice, like prayer, is an action of which the immediate object was God, Who had sanctioned it.[1]

4. Similarly, in the theology of the Old Testament, the duty of prayer is rather assumed than enjoined. But in the lives of men whose character, like, for example, Abraham's, was in touch with the divine character, prayer as a practice, and belief in its efficacy as a fact in the spiritual world, would find a place naturally and of course. Man, as unfallen, is represented as holding converse with God. In Eden, all the primary elements of prayer are found. There is man rational and dependent. There is God all-sovereign and omniscient; and there is communication between the created and the Uncreated. That communication survived the conscious disobedience of the Fall. To the line of Seth a special capacity for such communion with God appears to have been granted, and the sacred name, Jehovah, on Whom men began to call, includes the idea, afterwards to be revealed in its fulness, of One Who would be with His people as 'helper, strengthener, deliverer.'[2] Of all subsequent races, the Asiatic branch of the Semitic race, and among these the Hebrew, possessed the highest capacity for prayer. As the growth of prayer is traced in sacred history, its essential nature becomes clearer, though prayers are in spiritual correspondence with the periods of the divine dispensations to which they belong.

Thus, for instance, in the patriarchal period the tone of prayer is simple and childlike; its subject-matter touches incidents of domestic life which are indeed simple, and yet penetrating into some of our deepest relations between man and God, and man with man. At times the prayers take a wider range.[3] Abraham does

[1] J. H. Jellett, *The Efficacy of Prayer*, pp. 72, 73.
[2] See Art. 'God,' by Dr. Sanday, Hastings' *Dict. Bible*, ii. p. 199.
[3] See, for instance, Gen. xviii.

not call only upon the Name of the Lord; he becomes an intercessor on behalf of others, and the intercession is based on the conviction of the righteousness of the character of Him to Whom the prayer is addressed. The mysterious struggle, which formed the crisis of Jacob's life at the ford of Jabbok, includes within it the promise and potency of the spirit of prayer that found, at last, expression in the Psalter: 'I will not let Thee go, except Thou bless me.'[1] 'I have seen God face to face, and my life is preserved.'[2] The blessing brought with it a renewed nature, a determination directed Godwards, sealed by the new name of one who had now 'striven with God,' and 'had prevailed.' And with the spiritual change came a new capacity for the vision of the Most High.

As we enter the Mosaic period, prayer assumes a tone more solemn, and with the growth of national life a national bearing. The tabernacle, sanctified by the Divine Glory, is 'the tent of meeting.' It was a symbol of the satisfaction of man's need of communion with God.[3] Great masters of devotion, such as Moses, Samuel, Elijah, Hezekiah, Daniel, pass before us; we read the liturgical prayers of Solomon, Nehemiah, or Daniel. They are men various in character as in office and work, but under many aspects the essential idea of prayer is what it was in its earlier stages. We read the Psalter, in which the central ideas and innermost feeling of the religion held by these men, over a period including many centuries, are enshrined. There is no hesitation as to the highest and absorbing object of their faith. It is One Who is firmly believed to be the Absolute, Universal, Living God, the One God of the world and all things, All-holy, Almighty, Omniscient. In the same collection of prayers in every form, the evidence of the vitality

[1] Gen. xxxii. 26.
[2] Gen. xxxii. 30.
[3] Exod. xxix. 42-46.

of a faculty within human nature for fellowship with God, and for knowing Him, is as unswerving and complete. In possession of that faculty, men have not worked in vain, and of its existence the proof lies in the book of Psalms.[1]

5. The progressive witness of the Old Testament teaching in regard to the reality of communion with God in prayer, and its results, is in the New Testament developed and confirmed. Not in teaching alone, but in example and practice, it received its consummation in our Lord. On the lines of His own prayers, the Lord's Prayer, the prayer of self-consecration in the upper chamber,[2] and the prayer of resignation in Gethsemane,[3] the Church has from the apostolic age onwards been accustomed to pray. It is historically certain, that without hesitation the Church has relied on the efficacy of prayer in Christ's Name. It is equally certain, that in His Name the Church has 'in spirit and in truth' drawn near to God, with the same feelings as those with which an earthly parent is approached by his children.

III. *The human faculty of prayer in correspondence with God.*

1. Here, then, in brief summary, are groups of facts relative to prayer. Taking the facts simply as they stand, what induction do we draw from them? We have seen that, in some form or another, wherever man has been, he has prayed; we have seen also that, unless we are prepared to put aside the whole teaching of facts contained in the record of Divine revelation in Holy Scripture, this general consent of mankind finds there a special sanction by which such belief has been intensified and ennobled. It would seem impossible to evade the force of these facts by suggesting that this

[1] Church, *Discipline of the Christian Character*, p. 62 ff. Kirkpatrick, The Book of Psalms, vol. ii. p. 274 (*Cambridge Bible for Schools and Colleges*). [2] S. John xvii. [3] S. Matt. xxvi. 39, 42, 44.

impulse to pray has been imported into our nature, which was originally without it. 'That which is simply imported,' it has been said, 'does not make its home so fixed and sure, that no lapse of time or change of circumstance has the power to dislodge it.' But as a natural faculty, of which the function is strongly developed, prayer must be in real correspondence with some fact or facts of the external world. Bishop Gore has pointed out that whenever students of science see any organ or function in any plant or animal strongly and constantly developed, they infer that in nature there must be something external to the plant or animal which renders this organ useful. Thus, for instance, the existence of the human eye in all its wonderful structure and self-adaptive power is justified by the reality called light, which provided the organ intended for sight with opportunity for its exercise.[1] So man would not have been created with a faculty for intercourse with God, and that faculty would not have taken shape, and become, as we have seen, persistent, unless there was a personal God able to hear the prayer and bring the man who prays into a real and profitable relation with Himself.[2]

[1] Cf. Aubrey Moore, *Science and the Faith*, p. 90; Archbishop Temple, *The Relation between Science and Religion*, pp. 112, 113.

[2] 'God must know each one of us—and this is surely involved in the conception of a God—He must know each thought of each one of us; each thought as it passes through the brain and there stereotypes itself in the modifications of our organism. He that made the eye, shall He not see? He that formed the ear, shall He not hear? He that gave man understanding, shall He not know? And following out this obvious reasoning, He that gave man a moral nature of a certain kind, whether that nature be the original impress or the subsequent necessary development—for this matters not—shall He not treat man also accordingly? Shall He so "despise the work of His own hands" as to disappoint the universal expectation of His creatures? . . . Does not the very analogy between science and religion in their relations to the human mind require that, as God rewards them that diligently seek Him in the one domain, so He will reward them that diligently seek Him in the other?'—Bishop Reichel of Meath, *Wakefield Church Congress Report*, p. 22. A student of theology will not

2. And such, assuredly, is the witness from an experience that cannot be lightly put aside of men who, in prayer, have diligently sought the Lord. In such a psalm as the 139th, the conviction is intense that alike in thought, in place, and circumstances, at the centre of our being, in the shaping of character, a personal God is present, and yet between the created and uncreated the line is never blurred, never confused.[1] God is always immanent, yet always transcendent. An utterance like the 63rd psalm is more effective than any formal argument or definition, essential as these are, in teaching what is really meant by a personal God—a God with Whom the soul can hold converse in all the force and all the fervour of a loving devotion:

> O God, Thou art my God; early will I seek Thee:
> My soul thirsteth for Thee, my flesh longeth for Thee,
> In a dry and weary land, where no water is.
> So have I looked upon Thee in the sanctuary,
> To see Thy power and Thy glory.[2]

The man who so spoke is no mere mystic, no recluse. As the psalm closes with its sharp sense of stern spiritual struggle, that struggle imparts to the deep conviction of intimate fellowship with God, expressed in the earlier sentences, a wonderful reality. And so again in the 84th psalm the whole nature craves satisfaction, and craving it, finds it in the personal God:

> My soul longeth, yea, even fainteth for the courts of the LORD;
> My heart and my flesh cry out unto the living God.[3]

The innermost self longs to go forth to the Father of

need to be reminded that this line of argument was pursued by S. Augustine, and afterwards by S. Anselm, and has been adapted by writers such as E. Caird, T. H. Green, and others in modern times. See Illingworth, *Bampton Lectures; Personality, Human and Divine*, pp. 257-260.

[1] J. H. Crowfoot, *The Devout Israelite's Manual of Private Prayer and Praise* (Ps. cxxxviii.-cxlv.), p. 7.

[2] Ps. lxiii. 1, 2.

[3] Ps. lxxxiv. 2.

spirits who gave it life. It embraces God, apprehends His character, resolves to obey Him, expressing its obedience through the bodily organism which is also His. In utterances such as these, man's inherent and primitive instinct to dedicate himself to God, to verify the inward dedication by the offering of his body, to worship and to pray, finds expression. It is by such utterances that the Psalter 'remains to this day the first among all the experiences of the human soul to Godward, and presents to us in and by itself, all things taken together, a conclusive proof that the Almighty Maker found for Himself a very special way of dealing with chosen souls that He had made, and sealed and stamped it for us, throughout all coming time.'[1]

3. We are led in the Psalter beyond the fall to the original creation of our race: 'Let us make man in Our image, after Our likeness.'[2] In that revelation there is a pledge of the sympathy of God with man, fulfilled in the manifestation of His Fatherhood in and through the Incarnate Son, and of man's capacity to hold intercourse with God. If the Psalter takes us back to our origin, it carries us forward to a restoration nobler even than the first creation: 'Father, that which Thou hast given Me, I will that, where I am, they also may be with Me; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world.'[3] In these words, the capacity of man for communion with God receives a pledge of fulfilment, transcending the limits of thought and imagination in our present sphere. As we read that 'God created man in His Own image,[4] a characteristic is indicated

[1] The Right Hon. W. E. Gladstone, Preface to *The Psalter with Concordance, etc.* It is interesting and instructive to contrast with the clear language of the Psalter, and its unfailing support to the most vigorous of men, the confusions and inconsistencies of Hindu religious thought based on Pantheism. See *A History of the Oxford Mission to Calcutta*, ch. x.

[2] Gen. i. 26.

[3] S. John xvii. 24.

[4] Gen. i. 27.

with which no inferior creature could meddle. That creation in the Divine image foreshadowed what history and experience combine to prove—exceptional dealing with the nature so created on the part of God Himself, involving courses and methods of Divine action to which in the experience of other created life there is, so far as we can see, no parallel.

In our efforts to realise this spiritual contact with God, there are analogies which offer help, slight though it may be. It has been pointed out that in the natural world, hints of what is possible, or at least conceivable, in the spiritual life are supplied by the action of the atmosphere, the ether, and electricity enwrapping and penetrating our physical being. And, in the moral and spiritual sphere, the character and range of the personal presence (quite apart from any bodily contact) and influence of a true leader, whose life, after all, is only a gift of the Divine life, come surely as a re-assurance to the most doubtful of the possibility, nay of the reasonableness, of the truth of a communion far more intimate between God and the spirit of man.[1] Through the personality and influence of a soul truly great, there ensues a 'lifting up' of the souls of his fellow-men. How much more, as the re-union of man, fallen yet restored, with God becomes perfected, the spiritual part of his nature will rise higher and higher towards Him. We arrive at a conclusion which cannot be stated better than in the words of one, whose long life of prayer and consecrated labour, as its result, has impressed men in many lands: 'The foundation of prayer is the yearning of the image towards its prototype, as of like to like.'[2]

4. Thus when God is recognised as the centre of prayer, the man who prays takes his place in the universe of God's truth. In realising the presence of

[1] Dr. Boyd Vincent (Coadjutor Bishop of Ohio), *God and Prayer*, pp. 14-16.

[2] Father John Sergieff, *Thoughts and Counsels*, p. 52.

God, he realises the presence of all truth. As he enters into the mind of 'the God of Truth,'[1] of Whose character we have the assurance in the revelation of the Incarnate Son, Who came to make the Father known, and is Himself 'the Truth,' we enter into correspondence with the mind and character of God. In the face of spiritual foes whose nature and whose power, limited though they be, have been disclosed, prayer rises into a real harmony with the Truth made known to us:

> So will I bless Thee while I live:
> I will lift up my hands in Thy Name.
> . . . . . .
> My soul followeth hard after Thee:
> Thy right hand upholdeth me.[2]

So far from making an attempt to drag down the Divine will to the level of his own, the man who really prays is lifting up the human will to the Divine. So far from prayer taking the form of the spirit's appeal against the law of God which emanates from His Being, it is the spirit's earnest effort to come into full accord with that Being, and the law which expresses the Creator's intention for each creature of His hand. True prayer is the correspondence of sons with the Father, 'Who sent forth the Spirit of His Son into our hearts.'[3] In the power of that Spirit it finds its ultimate utterance in words now instinct with meaning, which the psalmists on the other side of the Birth at Bethlehem and the Pentecostal indwelling could not know:

> As the heart panteth after the water-brooks,
> So panteth my soul after Thee, O God.
> My soul thirsteth for God, for the living God:
> When shall I come and appear before God?[4]

---

[1] Isa. lxv. 16. [2] Ps. lxiii. 4, 8.
[3] Gal. iv. 6. See, further, Bishop Gore, *Prayer and the Lord's Prayer*, p. 7, 9, 14. [4] Ps. xlii. 1, 2.

B. *The necessity of prayer.*

1. *As a response to God's ideal of our nature.*

1. If prayer be the expression of correspondence with the will of God, based on the yearning of the image towards its prototype, of like towards like, the study of its nature reveals its necessity, and with the necessity, it intensifies its serious character, to which allusion has briefly been made, as a response to the Divine intention. The ancient and universal natural instinct to pray is nothing less in reality than His voice moving us to Himself, Who is the Author of the nature in which this instinct is implanted.[1] And as 'supernatural endowments are an advancement,' but 'no extinguishment of that nature whereto they are given,'[2] the exercise of prayer, which forms the response to the truly natural instinct, is also the response to the will of God revealed in virtue of the covenant, itself a recognised personal relation with man. Alike in nature and in grace, there is the necessity of a frank and full recognition of the primary law of dependence on God which lies at the basis of all religion, while dependence on God is the condition of His gift of enabling power:

> In God will I praise *His* word;
> In the LORD will I praise *His* word.
> In God have I put my trust, I will not be afraid;
> What can man do unto me?

But the fact of this bestowal of Divine aid makes the obligation of maintaining communion with God imperative:

> Thy vows are upon me, O God:
> I will render thank-offerings unto Thee.
> For Thou hast delivered my soul from death.[3]

---

[1] See Hooker, *E. P.* I. viii. 3. [2] *E. P.* V. lv. 6.
[3] Ps. lvi. 10-13.

2. And if, as we have seen, prayer is to the spiritual part of our nature what breathing is to the physical, then to the spiritual life it is a necessity. With the eternal life of God Himself, Whose presence lies at the base of our whole being, the human nature created and restored by Him must be kept constantly in touch. And because prayer is thus essential to the harmonious development of our whole being, as God intended that development to take effect, so in analogy with the Sacraments of Baptism and the Holy Communion initiating and sustaining the spiritual life, prayer is surrounded by commands which are distinctly Divine. In revealing its importance, they were also intended to ensure its accomplishment, for a Divine commandment carries with it a pledge of power to obey it. The active exercise of prayer is, therefore, urged as an act of obedience, and as a means of spiritual life and power.

3. Prayer, then, is necessary for us, not only for our own profit, but because, in aspects even higher than petition, it is a duty, and not only a privilege and a means of blessing. The profound human instinct to pray has been sanctioned and enforced by commands which fell from the lips of 'the only begotten Son, Who is in the bosom of the Father.'[1] His precepts, backed by the example of His perfect human life, are sufficiently familiar, although, perhaps, we seldom realise their gravity for ourselves: 'After this manner pray ye.'[2] 'He spake a parable unto them to the end that they ought always to pray, and not to faint.'[3] The disciples, in solemn final charges, were bidden to 'watch and pray.'[4] They were to 'watch at every season, making supplication.'[5] As a consequence of such teaching, the Apostles represent prayer, not so much as a practice of the Christian life, as its instinctive

[1] S. John i. 18. [2] S. Matt. vi. 9.
[3] S. Luke xviii. 1. [4] S. Matt. xxvi. 41. [5] S. Luke xxi. 36.

and constant movement. The Christian man must be 'continuing steadfastly in prayer.'[1] In the sense of attaining a spirit of habitual prayerfulness, he is bidden to 'pray without ceasing.'[2] As an act of homage to the Divine perfections, prayer is pre-eminently the duty of the creature.[3] Before petitions are offered, God must be not thanked only, but adored. Thus, neglect of prayer is not only an injury and loss to ourselves; it is, distinctly, a sin against God. Deliberately to neglect it or to omit it implies the neglect or omission to give God His due. It is also a sin against charity. If God were really the object of our love, there would, as a necessary consequence, be a growing desire to hold communion with Him; there would be the feeling that something, which we could ill afford to lose, had dropped out of life when the time of prayer had gone without praying.

II. *As a condition of the reception of power.*

1. To return to ourselves. In the Divine economy, prayer is an essential constituent as a condition of receiving constant moral and spiritual strength. Nowhere is this accession of strength illustrated more powerfully than in the history of Jacob on the occasion which, from the first, gave to the Scriptural 'history of Israel' its essential significance. God made him feel his absolute dependence, but the conqueror was Jacob's friend. And as the patriarch carried into that wrestling with God in prayer the full determination of his character, that character gained in energy, no longer for self but for the cause of God. It was when he

[1] Rom. xii. 12. [2] 1 Thess. v. 17.

[3] Bishop Butler, *Analogy*, pt. ii. c. i, points out that 'commands merely positive, admitted to be from God, lay us under a moral obligation to obey them: an obligation moral in the strictest and most proper sense.'

knew his weakness that he received the assurance that, as he had prevailed with God, so he had already power with men.[1] Negatively and positively has that history been repeated in spiritual experience, as, for instance, in the poem, 'Come, O Thou traveller unknown,' Charles Wesley interpreted it. Negatively, in the mastery over temptation; positively, in the development of virtues consecrated anew by grace.

2. And prayer is needful also for illumination and cleansing. To stand before God in prayer is like standing in the sunlight to gain enlightenment and warmth. When S. James in his teaching made the supply of wisdom dependent on prayer to God, 'Who giveth to all liberally and upbraideth not,' he confirmed with apostolic authority a deep instinct manifested in 'the Wisdom literature,' so noble in its tone, of the Hebrew race.[2] In all these deeper views of life characteristic of books such as Wisdom and Ecclesiasticus, it is prayer which is indicated as the means most effectual of attaining such deep, practical knowledge of God and man.

They looked unto Him, and were lightened.[3]

3. There is one other reason for the necessity of prayer. It is needed, as in a later chapter of this book we shall see in more detail, for the gradual transformation of character.[4] Character can alone be developed as, with advancing years, the habit of prayer advances also. If man is, by the terms of his original creation, 'a praying creature,' his manhood in its intellect, affections, will, and spirit must become stunted when the true conditions of his growth are not observed. Made for communion with God, the soul takes on the pathway of prayer its native and legitimate

[1] Gen. xxxii. 28.
[2] S. James i. 5; Wisdom viii. 21 and ix.; Ecclus. li. 13-22.
[3] Ps. xxxiv. 5. [4] Ch. xv.

direction. That communion of the personal creature with the personal Creator revealed in the Incarnate Son gives to the mind and heart something heavenly and divine. The discipline needed to maintain, inwardly and outwardly, habits of prayer strengthens the will, enabling it to present the soul and body with itself as a living sacrifice to the Father, receiving back all that it offers 'fulfilled with His grace and heavenly benediction.' Such a gradual transformation of character is the condition of our response to those laws of fellowship with God, and of gradual upward progress which are involved in the very idea of religion.

4. That is no unverified assertion. It has been attested by many examples in our own day and generation. One must suffice. In speaking of Archbishop Benson, his successor in the primacy said to the bishops gathered in Convocation: 'There was one thing which I seemed to recognise, . . . and that is, that he showed, beyond what most other men showed, a power of growth in intellectual force, in insight, in the faculty of dealing with men, in the faculty of handling difficult matters, a power of growth which continued down to the very day of his death.' The explanation of that 'internal expansion of soul' is given in his biography: 'He had been faithful to light; he had prayed that God should lead and guide him, and the answer had come.'[1]

[1] *The Life of Edward White Benson*, vol. ii. pp. 767, 768. The Archbishop's own words on the training of prayer in his sermons, *Work, Friendship, Worship*, pp. 72-77, may be compared.

CHAPTER II

THE EFFICACY OF PRAYER

> The religious view of the world is infinitely deepened and enriched when we not only recognise it as the work of God, but are able to trace the relation of part to part —to follow, if we may say it reverently, the steps by which God worked, to eliminate, so far as possible, from the action of Him, 'with Whom is no variableness, neither shadow of turning,' all that is arbitrary, capricious, unreasonable, and even where as yet we cannot explain, to go on in faith and hope.
>
> Aubrey Moore, *Science and the Faith*, p. 185.

A. *Belief in prayer contingent on belief in its efficacy.*

1. From the consideration of the nature and necessity of prayer we pass to the question of its efficacy, difficulties about which have often been occasioned by some inadequate idea of the real meaning of prayer in itself, either in its wider significance or in the narrower meaning of *petition*, which in this chapter we shall attach to it. To put the subject in other words, it is needful to consider whether prayer has any effect beyond the mind of the person who prays? Is it the only object of prayer to produce in the mind that sense of dependence which leads to faith, and of the Divine protection and mercy which calls forth love? Is it enough to say that in its encouragement of faith and love all the use and efficacy of prayer consist?

2. It is obvious that if prayer has no external efficacy, if it is not merely heard, but if, although it be offered

in correspondence with the purpose of God, it remains unanswered, its internal efficacy with regard to our character must also disappear. The subjective effect of prayer must depend upon our belief in the reality of its power as an act of real communion with a living, personal God Who, in consequence of His nature being what it is, does hear us, and not only hears, but promises that prayer which is in accordance with His purpose shall be successful. It is impossible to imagine that any one can be beneficially affected by the constant practice of that which he believes to have no result external to himself, and therefore by the constant repetition of that which must, at last, appear to be an idle form. The question is one of a gravely practical character. No one who takes a serious view of life can assume towards it an indifferent or sceptical attitude. Nor can he suspend a decision about it until every difficulty is removed. On a review of the evidence as a whole, he must consider which of the two theories is the more probable, and on that he must act. But to a Christian in this, as in other matters of faith, moral certitude comes with loyal perseverance: 'If any man willeth to do His will, he shall know of the teaching, whether it be of God.'[1]

3. In his *Donnellan Lectures* on the subject, Dr. Jellett spoke of the efficacy of prayer as 'the very life-blood of their religion' to those who believed in it.[2] The sentence is not too strong. However great our anxiety may be to meet objections, the question cannot be argued only with the same calmness as a matter of, for instance, scientific research, because some of our dearest hopes are bound up with it. Nor can its vital importance be obscured by recourse to what is sometimes described as an 'attitude of

[1] S. John vii. 17.

[2] P. xxxviii. The Lectures were delivered in the chapel of Trinity College, Dublin, A.D. 1877.

prayer.' That attitude, described as 'a silent, uplifted, but unasking condition of mind, formulating no "supplications, requests, desires, or petitions" (traversing in fact completely the prayer of S. Chrysostom)'[1] responds to many of the tendencies of the times in which we live. It relieves the mind of the sustained thought needful for true prayer to which hurry and excitement indispose it; it appears to meet the passion for 'broader' treatment with which special petition seems inconsistent; it has about it a certain vagueness, and avoids difficulties respecting answers to prayer in the region alike of the spiritual and the temporal. Nor is it altogether without deep elements of truth, which have appealed strongly to some really devout and earnest natures, such, for example, as Thomas à Kempis, Savonarola, Fénelon, Madame Guyon, and Père Grou. In such an 'attitude of prayer' there is 'a solemn background' for petition. We find such recognition of it in the Psalter:

> My soul is silent unto God:
> From Him cometh my salvation.
> My soul, be thou silent unto God:
> For my expectation is from Him.[2]

But truth must be balanced by truth:

> O Thou that hearest prayer,
> Unto Thee shall all flesh come.[3]

To hear and to answer is an inalienable attribute of God. In vision wider than the communion which is merely personal with the Divine Spirit, the psalmist sees all mankind in weakness and decay, needing the strength of the eternal Creator, and claiming it in uttered petition.

4. Yet while the doctrine in its deep, practical bearing is one which forbids neutrality, its maintenance

[1] Archbishop Benson, *Fishers of Men*, p. 95 ff., where this tendency is carefully analysed.

[2] Ps. lxii. 1, 5 (Hebrew). [3] Ps. lxv. 2.

needs a recognition of all the lines of evidence used for, and against it. Anything like invective and contemptuous language is, in regard to a subject which touches the inner life very deeply, singularly out of place. When, as in the celebrated controversy on the efficacy of prayer carried on in the *Contemporary* and *Fortnightly Reviews*[1] and other periodicals, several years ago, those weapons are used in defence of the truth, the inference is sometimes drawn that they are only chosen to veil defeat.

B. *Sketch of controversies with regard to the efficacy of prayer.*

1. In the present chapter, it will be most useful to state in outline the Christian doctrine of the efficacy of prayer in its petitionary form as it is really held in the Church, reserving the consideration of specific objections to it for the chapter following. Something may, however, be said at this point on the progress of the controversy, and on the position which at the present time the question holds with regard to controversy in the past. It is often reassuring to remember, in the face of new difficulties or recurrent doubts, with regard to any practice or institution which is deeply valued, that difficulties and doubts, in kind the same, though in expression and form different, have been already experienced, and that the practice or institution has been maintained through them, and even gained fresh strength.

2. (*a*) Among pre-Christian Theists believing in a personal God, there seem to be no indications of scepticism as to the efficacy of prayer. Even in the case of others, such as Epicurus and his followers, the denial of the efficacy of prayer is to be inferred more from the nature of their theology, in which the *present*

[1] See pp. 32, 44, 57, 61, *infra.*

activity of the Divine Being was ignored, than from any distinct statement. A remarkable witness to the power of the instinct to pray is found in the fact, that despite theories of pantheism and fatalism, many adherents of Stoicism definitely attributed efficacy to prayer, in regard to which scepticism would have been the logical outcome of their philosophical tenets.

(*b*) In the history of the Christian Church, controversy as to the duty and efficacy of prayer on its theological side found a very early place. The life of Origen has been described as 'an unbroken prayer,' yet he devoted a treatise to prayer, in which he states and discusses theological objections against the efficacy of petitionary prayer, of which many have been urged by controversialists in our own day. It would seem that the objections had, in the main, been urged by Christian disputants affected, perhaps, by the principles of the Neo-Platonic school of Alexandria. The questions with which, in the third century, Origen had to deal, were those raised by the dilemma frequently urged by modern controversialists: 'If it be right that we should have the blessing for which we pray, God will grant it to us without prayer, and if it be wrong, He will not grant it at all.' The ordinary objections derived from the unchangeableness and foreknowledge of God are also discussed by him. At a later stage, much is found in the writings of S. Chrysostom and S. Augustine on the subject of prayer, which, indeed, entered deeply into their own character and life.[1] As teachers, rather than as controversialists, they labour to remove difficulties in regard, more especially, to a reconcilement of the efficacy of prayer with the Divine foreknowledge. But it is not until the latter half of the thirteenth century that the

[1] In the index of the Benedictine editors of S. Augustine's works, the references to prayer are stated to number no less than about three hundred and eighty.

question became acutely controversial. Nearly all the theological arguments urged against the efficacy of prayer are stated and controverted by S. Thomas Aquinas in the *Summa Theologica*, often with great width of view as well as great ability.[1] It could, indeed, have been wished that all arguments in defence of prayer had been as wise as those of the greatest of the schoolmen were.

(*c*) But the arguments derived from the principles and methods of physical science are, of course, of a later date, simply because, before the age of Lord Bacon, and perhaps hardly in that age, the methods of physical science, in the modern sense of the term, did not exist. Even with regard to the physical world, a prayer composed by Bacon for his own use remains to show that he felt no scepticism as to the efficacy of prayer. It would not seem that the argument against this doctrine, derived from the supposed invariability of the course of nature, arose until early in the eighteenth century, when we find a reference to it in a sermon by Dr. Samuel Clarke, Rector of St. James's, Westminster.[2] Since that period the arguments brought against the efficacy of prayer have, in principle, remained the same. 'Inconsistency with the character of God, inconsistency with the laws of nature, inconsistency with experience—these,' writes Professor Jellett, 'were the objections alleged, early in the eighteenth century, against the supposition of the Divine interference, and these are the objections urged still.'[3]

(*d*) Among the older readers of this book, some will personally recollect the serious attack made on the efficacy of prayer in the controversy carried on in

[1] The historical account of the controversy is clearly related by Professor Jellett, *Donnellan Lectures*, to the introduction of which the reader is referred for details.

[2] Sermon 'of the Duty of Prayer,' Rom. xii. 12: *Sermons*, vol. ix. p. 293.

[3] *Donnellan Lectures*, p. xxxiv.

1872-3, mainly in the *Contemporary* and *Fortnightly Reviews*.[1] The specific points raised in that discussion will be more conveniently considered in the next chapter. It is sufficient here to notice that in the controversy, some of the disputants, notably the anonymous writer who suggested for the first time that the question as to the efficacy of prayer in the physical sphere should be proved by experiment,—the celebrated 'hospital test'—a new departure was made. The right was assumed to decide the question by the method of physical science only, setting aside theological arguments altogether. The controversy was also marked by an attempt to define a certain sphere within which prayer is efficacious. Some proposed to exclude it altogether from the world of matter, while allowing it large power in the realm of spirit.

3. (*a*) This attack on the efficacy of prayer in the physical sphere had, of course, behind it the vast system which then represented, and, in a less degree, still represents the creed of many students of natural science. The time was critical to a degree which, perhaps, was scarcely realised then, and is hardly understood now that some of the obstacles on either side have been removed.[2] The 'mechanical theory' had become so far extended as, in the opinion of many, 'to reduce the universe to a vast mechanism never capable of deviating from obedience to rigid

[1] Professor Tyndall's paper, introducing the anonymous writer who proposed the test, appeared in the *Contemporary Review*, July 1872, vol. xx. p. 205. It coincided in date with a similar paper by Professor Beesly in the *Fortnightly Review*. Dr. Littledale's reply, August 1, 1872, pp. 430-454, two rejoinders by Professor Tyndall, and the anonymous writer, pp. 763-777, and an article by Dr. James M'Cosh, pp. 777-782, are also contained in vol. xx. In vol. xxi. there will be found an article by the Rev. W. Knight, on 'the function of prayer in the economy of the universe,' pp. 183-198, the Duke of Argyll's reply, pp. 464-474, and Mr. Knight's rejoinder. Mr. Galton's article on the statistical argument is contained in the *Fortnightly Review*, vol. xii. p. 126.

[2] See *Life and Letters of G. J. Romanes*, pp. 82-85.

law.'[1] In such a universe there is no place for the transcendent God acknowledged by the believer in a personal Deity; thoughts of the purpose, end, meaning, or worth of an action would become irrelevant. According to naturalism, excluding everything supernatural or spiritual, the world actually is this mechanism, or rather the mechanism of science is itself actual, and constitutes the universe. It is indeed only known as phenomenal; the outward manifestation is relative only to ourselves, but that is all there is to know. A complete system of philosophy had, it was thought, been supplied, in which there could be neither room nor use either for the science of mind, treated introspectively, or for the science of God: in other words, for metaphysics or theology. It was against the growth of this philosophic naturalism, with its inevitable conclusion that we do not know God or even see any room for God at all, that poetry such as Wordsworth's, and, with even more emphatic significance, Tennyson's and Browning's, was the protest of the human heart:

> If e'er when faith had fall'n asleep,
> I heard a voice 'believe no more'
> And heard an ever-breaking shore
> That tumbled in the Godless deep;
>
> A warmth within the breast would melt
> The freezing reason's colder part,
> And like a man in wrath the heart
> Stood up and answer'd, 'I have felt.'[2]

The unique position occupied by John Henry Newman in the intellectual religious life of England is, perhaps, best explained by gratitude to the witness which he bore, especially at the height of his influence

[1] The reader who desires to pursue the subject into detail may consult Professor James Ward's 'Naturalism and Agnosticism,' *Gifford Lectures*, Part I. and II., especially Lectures 7, 8, and 9. See also Mr. A. J. Balfour's *The Foundations of Belief*, pp. 77-86, and the Rev. F. R. Tennant's article, 'Tendencies in Natural Philosophy,' *Journal of Theological Studies*, vol. i. pp. 347-369.

[2] Tennyson, *In Memoriam*, cxxiii.

in Oxford, to realities unseen and eternal lying at the foundation of all faith.

(*b*) But within the last quarter of the nineteenth century, tendencies have appeared in influential scientific quarters, both on the Continent and in England and America, which are likely to make their influence deeply felt in a spiritualistic direction. To these tendencies attention has been powerfully called by the publication of Professor Ward's *Gifford Lectures*, entitled 'Naturalism and Agnosticism.' The tendencies of thought to which reference is made seem likely to end in the severance of physical science from natural philosophy. Hence the province of the former will be 'description,' *i.e.* 'the reproduction of facts in words.' But it will no longer be 'explanation' in the sense of referring the facts described to their ultimate cause, or of stating why those facts must be. To some minds, no doubt, the 'bare certainties of experience' will remain sufficient. But mere 'description' will not satisfy the minds of the majority; they will pass the bounds of knowledge which can be scientifically demonstrated; they will be prepared to give metaphysics and theology a candid consideration on their own merits.

(*c*) And this is not the only tendency now apparent. Careful watchers of the trend of thought discern a 'drifting away of physiologists from the dogmatic materialism of half a century ago in the direction of spiritualism.'[1] The mechanical theory of the universe will no longer be allowed the exclusive appropriation of the name of science. The tendency, at present, is distinctly in a spiritualistic direction.[2] It is, indeed,

[1] *Journal of Theological Studies*, vol. i. p. 364, and Professor Ward's *Gifford Lectures*, vol. i. pp. 57, 117; vol. ii. pp. 211-219. See also Aubrey Moore's *Science and the Faith*, pp. xxxi-xxxiii.

[2] The reader may be referred to G. J. Romanes, 'A candid Examination of Religion,' in *Thoughts on Religion*, and the Rev. F. R. Tennant's article quoted above. The mechanical theory of evolution, as expounded by Mr. Herbert Spencer, has certainly received a check. It should be added that, in his *Ecclesiastical Institutions* (in *Principles of Sociology*, vol. iii. pt. 6), Mr. Spencer says that 'the philosopher is

a step from spiritualism to theism, but the step is not difficult. Under these circumstances, philosophic objections to the efficacy of all prayer will, we may believe, appear far less formidable than was the case thirty or forty years ago, to minds who are rightly anxious to keep in touch with what seems to them true in the thought of their own day. A positive statement of the real belief of the Church in the efficacy of prayer will, when advanced with a true desire to help a doubter rather than silence an adversary, win by the grace of God a readier acceptance. Difficulties still remain, but the ground is clearer.

c. *The Christian doctrine of the providence of God and belief in the efficacy of prayer.*

1. Christian belief and Christian life would both be stronger than they commonly are if far more care and time were bestowed on foundation-truths often unintelligently and feebly held. Thus, in regard to the subject before us, prayer, alike in its wider and more restricted sense, needs not faith alone in the sense of mere assent, but faith, in which intellect, emotion, and will co-operate, in the primary truth of the Providence of God. By the Providence of God is meant the development of the idea of creation by the Creator's all-sovereign power under the guidance of His love. But that development must be realised through men, not in isolation, but as subjects of the Divine love. Its culmination is the Kingdom of God. Through a society of men, an elect body through which He works towards this universal end, His righteousness is in active operation upon earth.[1] It is true, that in consequence of sin, the Divine Kingdom manifests itself in

ever in the presence of an Infinite and Eternal Energy from which all things proceed,' so that, we are told, 'the Spencerian philosophy shades into religion.' It seems to shrink from its logical conclusion.

[1] Cf. Isa. i. 26, 'Thou shalt be called, The city of righteousness, the faithful city.'

the form of a kingdom of redemption, but the eternal purpose of love is antecedent to sin, and all true theology rests upon the fact of creation. He, by Whom we were called into being, and 'by Whose Word the worlds have been framed,'[1] is 'a faithful Creator.'[2] The faculties and powers of our nature are capable of progress, bounded only by the limits of finite being; nay, through the Incarnation they have all been united with the Divine nature, and through death, through paradise, carried up to the right hand of God. Alike in nature and in history, the eternal purpose is being worked out step by step in ways which are manifold through wisdom, which is 'manifold' in operation.[3] It takes into its working the life of mankind as a whole, the life of the Church, the life of nations, the life of the individual. Psalms such as the 104th exhibit the conception of the Divine work in nature; the long historical psalms, such as the 78th, 89th, 105th, and 106th, describe God's work in history, and the unswerving fulfilment of the Divine purpose, despite the confusion due to man's disordered free will; shorter but vivid personal psalms, like the 71st or 91st, illustrate with undying power, again and again translated into hymn or prayer, the believer's trust that the servants of God in particular are the objects of His especial care. Such a psalm as the 139th, witnessing to the immanence of the personal God in the life of man, finds its only adequate fulfilment in the union of man with God in the Incarnation, and in the indwelling of the Holy Spirit, the Giver of all life sent by the ascended Lord. Thus it is that, in the Incarnation and all that it involves, there is the highest expression of the Providence of God, working out His eternal purpose of good towards creation, through humanity taken into union with Himself. Strong in this conviction, finding in it the idea of God for the life of each of His servants, who are also His sons by adoption and grace,

[1] Heb. xi. 3. [2] 1 S. Peter iv. 19. [3] Eph. iii. 10.

S. Paul is not disturbed in regard to the efficacy of prayer by the stress of trial. 'We know,' he wrote when one of the most painful episodes of his own life was just closing, 'that to those that love God all things work together for good, even to them that are called according to His purpose.'[1] The object of the whole providential order is the consecration of humanity by the consecration of each member of the race. To this consecration all the minute circumstances of life contribute: 'The very hairs of your head are all numbered.'[2] On the basis of the doctrine of Providence thus understood, we learn that the antecedent motive of effectual prayer must be firm faith in the goodness of God, and also that prayer for temporal blessing is never prayer for temporal blessing only, but that such blessing, if granted, may conduce to the ultimate purpose of the Divine Providence in the consecration of mankind to His service and their intelligent co-operation with Him.[3]

2. Such, then, is the Christian doctrine of the Providence of God: it is the soil in which prayer naturally takes root. In that development of the idea of creation through the economy of redemption, God is in and with His creatures, 'at once an indwelling Spirit and a transcendent Personality,'[4] yet without loss of the distinction between the infinite and the finite, or without loss to the creature of freedom of will by contact with the all-sovereign will of God. Thus the primary cause of God's operation is not, as inaccurate representations of the nature of prayer seem, in some quarters, to have suggested, the prayer of man. It is God's Own volition, regulated by His wisdom and His love. Such is the teaching of Holy Scripture: 'Of Him, and through Him, and unto Him are all things.'[5] As the perfect

[1] Rom. viii. 28. [2] S. Matt. x. 30; S. Luke xii. 7.

[3] See Gore, *Bampton Lectures*, pp. 126, 127, and a quotation from Gerhard, *Meditationes Sacræ*, p. 261.

[4] J. H. Bernard, Art. 'Nature' in Hastings' *Dict. Bible*, iii. p. 494.

[5] Rom. xi. 36.

revelation of the Providence of God is presented in the Incarnate Word, and as human history finds its true meaning in the revelation of God in Christ, so (as will be shown more fully in a subsequent chapter)[1] all true and prevailing prayer is to be offered in the Name of Christ. So also, while 'we know not how to pray as we ought' apart from Divine guidance, 'He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the Will of God.'[2] *The Divine movement originates our prayers.* Thus at the close of the Divine Service we acknowledge our Lord as the Giver of the grace enabling us 'at this time with one accord to make our common supplications unto Him.'[3] In God not only 'all good counsels and all just works' but 'all holy desires' have their spring, and in His Will our requests originate. The words used by us in prayer are spoken to make the thoughts more definite. God's Own eternal purpose of love awaits for its accomplishment in the consecration of humanity, which is the final purpose of all His gifts to us, the prayers which He commands to be offered. Through those prayers that purpose passes on to its realisation. In one sentence Archbishop Benson, who strove from his earliest days to verify his conviction in practice, summed up this highest aspect of prayer: 'What in Him is Divine purpose, in us is prayer, and again in Him is fulfilment.'[4] In the Divine order a place for prayer is already provided; the Divine impulse stirs our will to fill that place, but it does not force us; it rests with us to respond to the impulse or resist it.

D. *The Divine volition and human prayer.*

1. In the course of the controversy during 1872-73 on the 'hospital test,' Professor Tyndall, among other

[1] Ch. v. [2] Rom. vii. 27.
[3] A prayer of S. Chrysostom; cf. the Collect for Easter Day.
[4] *Fishers of Men*, p. 105; *Life*, vol. ii. pp. 761-763.

admissions, allowed that the conception of personal volition in nature was suggested by the ordinary action of men upon the earth, although, with the anonymous writer who proposed the test, he demanded the verification of this theory in ways which could not be sanctioned by a Christian.

There is, indeed, no doubt that vast results have been achieved; that nature's forces, in obedience to nature's laws, have been turned to do what nature alone could not do; that in the very face of nature, as, for example, in the 'Great Level of the Fens,'[1] vast changes have been introduced by the mind and will of man. It is not by suspending, or violating, or modifying a single 'law of nature' that these results in particular cases have been produced. They are the effect of the introduction, through the normal forces of nature, of another force. That force is the volition which originates, and the choice which determines human action, using one force to modify the results of others. In one region, through the intervention of the human will in cutting down forests, the climate of a large area has been modified. In another, barren lands have been fertilised. In a third, a wealthy kingdom is seated in a country reclaimed from the sea. Changes even more startling than these are well within the range of possibility through the gradual control by human volition of forces most potent and most subtle; while in surgery results of a kind which, a century ago, would have been deemed incredible, have been obtained. Yet while we know as a fact that changes so enormous are produced in their natural order by the intervention, through the forces of nature, of the mind and will of man, we cannot explain the entire process by which that mind and will intervenes.[2]

[1] Murray's *Handbook to the Eastern Counties*, pp. 59-66.

[2] The subject is discussed in Professor Jellett's *Donnellan Lectures*, Lecture III., and by Dr. Eagar, *Butler's Analogy and Modern Thought*, pp. 171-175. See also Bishop Westcott's *Lessons from Work*, pp. 28-32.

2. From the observation of the action of the human will, we may rise to some conception of the action of the Divine, in which, as God is 'Spirit,' while the human spirit must first find bodily expression, there is 'an immediate transition from a volition to an external result, whatever the number of links which may intervene. When a believer in a living God speaks of "law," he means the fact established by scientific experience that certain phenomena succeed one another in a sequence which (so far as that experience carries us) is invariable;[1] he means (to put this in other words) "those uniform modes of working which he has observed on the part of the Maker and Ruler of all."' If, through the forces of nature, the mind and the will of man have been enabled to produce the vast results to which reference has been made, are we to suppose that the Divine mind and will cannot effect things similar to, but much greater than, those brought about by the human mind and will? That the Creator, to Whose mind the unity and regularity of nature bear testimony so profound,[2] is actually inferior to His creatures in the power, for ends most beneficent, of making use of His own works? 'Surely,' says Bishop Reichel, 'this were absurd. The intervention of the Divine will . . . in answer to prayer, by simply directing the energies and powers of nature to a result which, if left undirected, they would not have arrived at, seems to me, on the most careful reflection, just as possible as that of which we see the results in every part of the globe at every moment—I mean the intervention of the human will, not in the way of "suspending" or "superseding," but in the way of using the laws of nature by directing natural forces into certain channels.'[3]

3. There is no ground for the inference, that in the

[1] See further, Professor Ward's '*Naturalism and Agnosticism*,' *Gifford Lectures*, vol. ii. pp. 160, 161, 219-221.

[2] Gore, *Bampton Lectures*, pp. 127-130.

[3] *Report of the Wakefield Church Congress*, p. 27.

intervention of the Divine will, He Who, in His uniform method of working, acts in accord with the established order, which is the expression of His mind, exercises His will otherwise than in accordance with an order even higher in response to His people's prayers. If, as we have seen, the restoration and consecration of humanity revealed under symbolic form in the Apocalypse, so as to be embodied in His kingdom, and to enter within the full range of the mighty energies put forth for the redemption of the world, producing 'righteousness, peace, and joy in the Holy Ghost,' is the ultimate purpose of His providence, then it is most reasonable to believe that in determining events, spiritual motives and spiritual forces will have their full sway. In a psalm like the 29th, there is profound significance in the combination of the physical and the spiritual. Of the 'Hearer of prayer' it is elsewhere said:

> With terrible things dost Thou answer us in righteousness,
> O God of our salvation;
> Thou that art the trust of all the bounds of the earth,
> And of the sea, of them that are afar off.[1]

4. It is, of course, acknowledged by all dutiful and intelligent Christians that where, so far as experience can go, the order of the physical world is certainly known, there a limit is set to prayer. The reason is that such order is a manifest declaration of the will of God,[2] and therefore, in cases of this kind, prayer would hallow co-operation with the natural laws, in the working of which we should not expect changes to be made for ourselves. But where, as in the sequence of different kinds of weather and climate, in the scientific study of which there still are many uncertainties, or in matters like

[1] Ps. lxv. 5 (Professor Driver's translation).

[2] So S. Thomas Aquinas, *Summa Theologica*, II². lxxxiii. 2, 'Oratio nostra non ordinatur ad immutationem divinæ dispositionis, sed ut obtineatur nostris precibus quod Deus disposuit.' In *Prayer and the Lord's Prayer*, pp. 26-29, and in the *Oxford House Papers*, First Series, No. xv., 'Prayer and Law,' Bishop Gore has given a simple exposition of this truth, which will be helpful to many.

recovery from sickness, or the development of a war, or the slow growth of social progress, no such clear declaration of the Divine Will has been made, a very real function has been left for prayer to fulfil. It is the condition on our part upon which the mind of God becomes revealed; it is the method in which, through spiritual contact with Himself, our character is so trained in laws of dependence, fellowship, and progress, so disciplined in obedience and loyalty, as to become fit, without risk to eternal interests, to receive blessings temporal as well as spiritual; the mode in which, through our response to His Will to become channels of good, He blesses others through our intercession. He may act either directly or indirectly. In response, for instance, to prayer for recovery from sickness, such recovery may be due to original strength of constitution; or it may be produced by a re-enforcement of the springs of vitality in the sick through courage and support afforded by prayer to the will; or it may be due to the insight of the physician, not only into the physical condition, but the moral character of his patient; or it may depend very largely on the skill and sympathy of the Christian nurse, the sister of mercy, or the deaconess brought from homes instinct with prayer,[1] or the application of a remedy just at the moment when it is most beneficial. To say that God acts *only* through the will and mind of man would be inconsistent with the whole view of His relation to the natural order which is indicated not obscurely in Holy Scripture;[2] but the great principle of the communion of man with God in the Incarnation of our Lord may justify the inference that He generally does so. In either way, direct or indirect, in the physical order, prayer originating in the will of God, and expressed in terms consistent with His will, is not heard only, but

[1] In the controversy of 1872, Dr. Littledale referred to the large part played by devotion in producing some of the best modern nursing. —*Contemporary Review*, vol. xx. pp. 430-454.

[2] As *e.g.* in Ps. civ.; S. John v. 17; Acts xvii. 25.

answered, on lines conducing to the fulfilment of His eternal purpose of love intervening to sustain and redeem His people.

5. Why, it may be asked, is it impossible for a Christian to submit the efficacy of such prayers to test-experiment? The answer, surely, is not far to seek. None know better than men, who are really scientific, that scientific discovery involves ungrudging obedience not only to the laws of the kingdom of nature, but to great moral laws as well. To much scientific research a temper either desultory or impatient would be fatal. To the spiritual kingdom of God the aphorism used by Lord Bacon of nature—*non nisi parendo vincitur*[1]—has been most truly applied; and in that kingdom there cannot be methods of demonstration such as leave no room for the exercise of faith, in correspondence with which its highest blessings are given. In the working of miracles of healing, the Lord Himself was limited by the absence of faith. Where faith was lacking, the existence of a character unfitted to receive blessings which, apart from it, would only injure man's highest interests, was indicated. 'He did not,' we are told, 'many mighty works because of their unbelief.'[2] To unbelief He peremptorily refused the request made by it: 'Master, we would see a sign from Thee,' or the demand: 'How long dost Thou hold us in suspense? If Thou art the Christ, tell us plainly.'[3] Nowhere in more marked degree than in the Lord's method of education is respect shown for the spontaneous growth of true conviction, nowhere is greater care taken to avoid compulsory adhesion. But if the doctrine of the efficacy of prayer cannot be demonstrated, faith is strengthened by showing that for those 'who come to God believing that He is' in His providential ordering

[1] See Gore, *Bampton Lectures*, p. 126; Bacon, *Nov. Org.* Lib. i. Aph. 3.

[2] S. Matt. xiii. 58. [3] S. Matt. xii. 39; S. John x. 24.

of 'all things both in heaven and earth,' it is most reasonable also to believe that 'He is the rewarder of them that seek after Him.'[1]

E. *The spheres of effectual prayer.*

1. We pass from the temporal into the spiritual region of effectual prayer, though in carefully marking the distinction, the soul's true intercourse with God in either sphere must not be forgotten, nor the true harmony between His methods in either, or the supreme end to which all prayer conduces, be ignored. It must have been through ignorance of these principles that, in the course of the controversy in 1872-73, an attempt was made to limit the action of prayer to the spiritual world only. Professor Tyndall did not, he said, contend for the extinction, but only for the displacement of prayer; and in a subsequent paper on 'The Function of Prayer in the Economy of the Universe,' the Rev. W. Knight, in excluding prayer from the physical order, pleaded for its place and efficacy in the spiritual region. But, in reality, the intervention of a living, personal God in the world of spirit cannot, for long, be consistently maintained if, on the hypothesis that it is inconsistent with the reign of law, it be rejected in the world of matter. That such a distinction is illogical has been shown, in some forcible sentences, by the late Duke of Argyll in his *Reign of Law*:[2]

'Whatever difficulties there may be in reconciling the ideas of Law and of Volition are difficulties which apply equally to the worlds of matter and of mind. The mind is as much subject to law as the body is. The reign of law is over all, and if its dominion be really incompatible with the agency of volition, human and Divine, then the mind is as inaccessible to that agency as material things.'

'It is hard,' adds Professor Jellett, 'to see how the

[1] Heb. xi. 6. [2] P. 61.

principle here laid down can be disputed. When we ask God to grant us a spiritual benefit, we ask Him to intervene in the sequence of mental phenomena. If a change in the sequence of phenomena produced by the intervention of the Divine Will be a violation of law, we are asking for a violation of law; and this violation is equally real or equally unreal whether the interrupted sequence be in the world of matter or the world of mind.'[1]

2. Through the predominance of petitions purely spiritual, the Lord's Prayer does, no doubt, teach us that in accordance with the Will of God, 'the main object of our prayer must be spiritual things.'[2] It is in the region of character that prayer to God finds its most sacred and definite purpose. But, except on the ground taken by a believer, it is not so easy, as some imagine, to maintain that the result of the conversion of a soul to God in the region of character is related to the prayer offered for such conversion, as the means through which the Divine will has affected the human will and made it its own. How secret, how gradual, at times how uncertain, that result seems to be! How almost endless is the chain of motives operating on the soul to bring about the spiritual change! How strong the resistance which even God will not break down by compulsion! How mysterious, even unexpected, the methods by which the answer to the prayer repeated, perhaps, for years, at last arrives! In a powerful passage on 'the Miracles of Prayer,' Dr. Pusey places side by side the miracles of nature and the miracles of grace, pointing out that the latter are, in reality, 'the greater works.'[3] Our Lord had Himself linked them together in His answer to the Baptist's vital question: 'Art Thou He that cometh, or look we for another?' 'Go your way and tell John the things which ye

[1] *Donnellan Lectures*, p. 167.
[2] Gore, *Prayer and the Lord's Prayer*, p. 22.
[3] In *University Sermons*, 1864-1879, pp. 6-8.

do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the dear hear, and the dead are raised up, and the poor have good tidings preached to them.'[1] The spiritual miracles are indeed the greater. To them, in closing his treatise on the Incarnation, S. Athanasius appealed in the fourth century, as with unshaken confidence Dr. Pusey appealed in the nineteenth, in support of the claims of Jesus Christ, and His power to respond to the prayers of His people.[2]

3. By His reference, not to the gospel only, but to its preaching, our Lord indicates that in this spiritual region God works by secondary causes—by means of grace—provided in His Kingdom. Through these, in His ordinary method, He interposes by the secret touch of His all-sovereign power. Experience which cannot be ignored, for it is a fact to be reckoned with, offers evidence sufficient to confirm the believer that prayer for submission to the Divine will, for true repentance, for illumination and strengthening, for resignation and peace, are not heard only, but abundantly answered.

Two days before his death,[3] the great physician, Sir Andrew Clark, whose knowledge of our nature alike under its physical and moral aspects was so profound, bore witness, in answer to a question, to his conviction of the reality and efficacy of prayer, 'Not value prayers!' he said. 'Prayer, that which moves more than medicine; prayer is all-powerful: it is the basis of love. Pray for me always.'[4] The assurance of S. James has stood the test of the centuries; it is tried and not found wanting even in the hour of death; 'the supplication of a righteous man availeth much in its working.'

[1] S. Matt. xi. 3, 4, 5.

[2] S. Ath., *De Incarnatione*, ch. l.-liii.

[3] November 1893.

[4] Quoted by the Rev. A. Carr in his commentary on the Epistle of S. James, v. 16. Similarly, in the *Life of Pasteur* by René Vallery-Radot; *E. T.*, by Mrs. R. L. Devonshire, vol. ii. p. 29; it is stated that 'he was convinced that there are no vain prayers.' A passage in *The Memoirs and Letters of Sir James Paget*, edited by Stephen Paget, pp. 421-424, may be compared.

CHAPTER III

ARGUMENTS AGAINST THE EFFICACY OF PRAYER

> Real breadth is not the slurring or obliterating of particulars, but the treating of them in such manner that all blend into one harmonious view. The view in this instance is a view of the true relations of the soul to God.
>
> Archbishop Benson, *Fishers of Men*, p. 99.

A. *The two classes of objections to prayer.*

1. We have now seen that true Christian belief in the nature of prayer regards it in all its forms as an act of communion with God, with Whose will it expresses our correspondence. We do not ask that His Will may be changed, but that it may be fulfilled. We have also seen that the Christian believer in the efficacy of prayer, in its petitionary form, views that efficacy as the result of His Divine providence, Who hears and answers it in no arbitrary fashion, but in accordance with a law of correspondence with our faith. Alike in the natural and in the spiritual order, faith rising into trust makes us capable of receiving and rightly using the blessings and gifts which it is the will of God to bestow. It is more than probable, that had this positive teaching about effectual prayer as developed in Holy Scripture and in true theology been more constantly recollected, many of the difficulties felt about the subject would have been anticipated. But if, on the one hand, confused language in regard to 'law,' and 'energy,' and

'suspension of law,' with crude expressions, suggestive of arbitrary caprice, about the action of prayer and answers to it, have caused perplexities, it must be added that an impoverished idea of God, and a timid theism as its result, leading to an 'atrophy of faith,' have been obstacles in regarding natural laws in their true light as 'observed forms of the Divine activity,' and in recognising the impressive evidence of design in the structure of living things.[1] In a lecture delivered at Inverary in 1897, the late Duke of Argyll related how he had said to Mr. Darwin, not long before the close of his life, that it was impossible to look at the wonderful processes of nature which he had observed without seeing that these were the expression of mind, and that the great naturalist replied, 'That often comes over me with overpowering force, but at other times——" and he drew his hands across his eyes, with an expressive gesture, as if to indicate the disappearance of a vision.[2] His belief in the personal being of God became bedimmed as he fell also out of correspondence with poetry, and music, and painting, by his absorption in one predominant study, giving to his nature a one-sided development.[3]

2. Objections to a system of the world which includes prayer are divided into two classes. The first class may be called philosophic; the second theological. The first, to which, incidentally, some reference has necessarily been made in the preceding chapter, make no assumption with regard to the attributes of God, nor even with regard to His existence. They deal with the theory of the efficacy of prayer as they would deal with

[1] The reader who desires to pursue this inquiry rather further is referred to vol. iii. of Dr. Pusey's *University Sermons*, Note A to the sermon on 'Miracles of Prayer,' including a letter by Dean Mansel, and also to the prefatory note, partly suggested by the (late) Duke of Argyll, to Dr. Liddon's sermon, 'The Recovery of S. Thomas' (Rivingtons, 1882).

[2] *What is Science?* (S.P.C.K.), p. 62.

[3] *Life and Letters of Charles Darwin*, vol. i. p. 100.

INTERNATIONAL CHRISTIAN
GRADUATE UNIVERSITY

any other physical theory: the theory is regarded as either improbable or as unreal. The second includes a class of objections founded on the conception which the objectors have formed of the Nature and character of God. Is His Nature such that He can be reached by prayer? Does His character as revealed make it probable that He would be affected by our prayers? Is there any reasonable explanation for prayer being the condition prescribed by Himself as essential to be fulfilled by those who desire His intervention?[1]

3. It is with the theological objections to the efficacy of prayer that this chapter mainly deals. But one special class of philosophic objections requires some special treatment first of all. In regard to objections, whether philosophical or theological, we again restrict prayer to its petitionary form; and it will be well once more to recollect that the subject is one far beyond mere opinion. The denial of the reasonableness of real and effective communication with God forbids the upward look of the soul which, with reverence and trust, would stay itself on Him. The Divine presence must, of necessity, cease to be a factor in our life, when it is deprived of the consciousness of spiritual union with Him.

B. *Prayer, and the doctrine of 'the conservation of energy.'*

1. Among philosophic objections to the efficacy of prayer in the natural sphere—and it is sometimes extended into the spiritual—are those based on the principle that the total energy of the physical universe is constant: no energy in any of the processes of nature is either created or destroyed, 'every gain or loss in one form of energy corresponding precisely to a loss or

[1] See Professor Jellett's *Donnellan Lectures*, pp. ix, x, 19-21, 51.

gain in some other form or forms.' This theory, known as the doctrine of 'the conservation of energy,' is often described as 'the great fundamental principle of modern physics,' and in systems such as Mr. Herbert Spencer's *Synthetic Philosophy*, all the phenomena of evolution, celestial, organic, social, etc., are deduced from it. 'The poetry of Milton and the British Constitution, nay, the human mind and the Christian religion, . . . equally with the tidal bore on the Severn or gales at the equinoxes,' may come to be all regarded as secondary results of the hypothesis that 'nebulous matter existed aboriginally and from all eternity, with all its present complex powers, in a potential state,' as, in fact, 'cases of integration of matter and dissipation of motion in obedience to persistence of force.'[1] This doctrine involving, it may be well to recollect, an 'act of faith'[2] in its acceptance, leaves, it is urged, no room for the intervention of the fresh factor—the exercise of volition—involved in effectual prayer. One form of energy is being always transformed into another: the energy expended and the energy produced are equivalent the one to the other; no fresh energy can be created; and, in some minds, the final conclusion is that voluntary acts are, in reality, purely mechanical, and that free-will, either Divine or human, is illusory. If the doctrine be thus extended beyond the physical order, the attempt to pray, even hypothetically, has seemed impossible, even in cases where the strong desire to worship God remains.[3]

2. It would, of course, be altogether unseemly for any one, except a student trained in natural science, to pronounce an opinion on the doctrine of the conservation of energy being, in the physical sphere, an absolute

[1] See Professor Ward's *Naturalism and Agnosticism*, *Gifford Lectures*, 1896-8, vol. i. p. 221.

[2] Professor Huxley in *Darwin's Life and Letters*, vol. ii. p. 200.

[3] A pathetic instance will be found in *Thoughts on Religion*, by G. J. Romanes, p. 133. Cf. his *Life and Letters*, p. 162.

statement of fact or not. The opinions, indeed, of those who are thus qualified to speak are by no means as much in accord upon the subject as is popularly supposed.[1] Assuming, however, for the sake of argument, the truth of the conservation of energy limited to the region beyond which, until applied by Mr. Herbert Spencer to the whole of human experience in all its forms, it had not been extended, may it not be quite legitimately said that a correct description of facts is not identical with the ultimate explanation of these facts? In a very remarkable letter addressed to Mr. Romanes, Mr. Darwin once wrote that he 'could not answer' a theologian who would maintain that it was God Who had given to force certain attributes essential to its development and transformation, and had created matter with the most marvellous affinities and polarities.[2] At the time Mr. Romanes put aside the discussion, but some fifteen years later, he wrote 'that if there be a personal God, no reason can be assigned why He should not be immanent in nature, or why all causation should not be the immediate expression of His Will, and that every available reason points to the inference that He probably is so.'[3] It may be further argued that if, as is certainly the case, the conservation of energy is not inconsistent with the action of man's free-will, and with his power, already noticed,[4] of modifying within limits the forces and workings of natural phenomena, it must be consistent with the Divine free-will, and liberty of acting on nature also. Do we not, then, reach the conclusion that such 'freedom may be exercised in directing and modifying motion without creating new energy. . . . God may direct the force which He once created,

[1] As, for instance, in such a popular account of science in the past century as that given in *Whitaker's Almanack* (1901), p. 681.
[2] *Life and Letters of G. J. Romanes*, p. 88.
[3] *Thoughts on Religion*, p. 121.
[4] Ch. ii.

in answer to prayer, without altering the sum of that which exists? If this doctrine of the conservation of energy be established, it only supplies a fresh comment upon the text: "God finished His work which He had made." But in directing that force in answer to prayer as a part of Divine governance, it may be said, in our Lord's words: "My Father worketh even until now, and I work."'[1]

3. In his powerful essay on 'the Christian doctrine of God' in *Lux Mundi*, Mr. Aubrey Moore showed how the true scientific belief 'in the unity of nature and the reign of law,' when grasped in all its wealth and fulness, is the counterpart of the theological belief in the unity and omnipresence of God. He showed how, in the revelation of God as Trinity in Unity, the indispensable truth that God transcends the universe is combined with a truth, also indispensable, of the immanence of the Eternal Word, One in the Holy Spirit with the Father, in the universe. He showed how the eternally-existent God, the eternal energy of the natural world, is also the eternally Righteous One, leading the world by progressive preparation for the revelation of Himself as Infinite Love in the Incarnation of the Word. And therefore the order of the universe, and each integral part of it, are the acts of One Who will not, indeed, arbitrarily or capriciously interfere, but Who has in His wisdom and love already provided for intervention needful for the fulfilment of His own purpose of restoration and final consummation. 'A God, Who is Love, if immanent, must yet be personal, if transcendent, must yet manifest His love in a way that we can know it, and not merely guess it.' The reign of

[1] Archdeacon Hutchings, *Life of Prayer*, note to ch. iii. (second edition). In the Homily for Rogation Week, pt. i., the relation of God to nature, as the sphere of His constant and beneficent activity, is admirably expressed, pp. 507-509 (S.P.C.K. edition).

law, conceived as an organic unity, and not a mechanical uniformity, really interprets such a view of nature as that in the great hymn of creation implying the providence of the Omnipresent God, Psalm civ. It justifies the conception formed of nature in the Hebrew 'wisdom-literature':

> In the judgment of the Lord are His works from the beginning:
> And from the making of them He disposed the parts thereof.
> He garnished His works for ever,
> And the beginnings of them to their generations:
> They neither hunger, nor are weary,
> And they cease not from their works.
> No one thrusteth aside his neighbour:
> And they shall never disobey His word.[1]

It illustrates S. Paul's profound sentence on the Areopagus when he united the past with the present: 'The God that *made* the world and all things therein . . .: *giveth* to all life, and breath, and all things.'[2] The great Worker is ever working; to His continuous operation the world, and all things in it, owe their past origin and present form. The Apostle's deepest teaching on the Eternal Word describes Him as the centre of unity and principle of cohesion in the universe: 'All things have been created through Him, and unto Him; and He is before all things, and in Him all things cohere.'[3] The Pauline doctrine corresponds with the Johannine, which amplifies it. Creation, the Evangelist writes under the Spirit's guidance, depends not only on the Divine agency, but also on the Divine Presence: 'All things were made (literally, became) through Him, and without Him was not even one thing made that hath been made.'[4] And the coming of the Eternal Word is not occasional: it is constant, and it is continuous: 'There was the true Light, which lighteth every man, coming into the world. He was in the

[1] Ecclus. xvi. 26-28.
[2] Acts xvii. 24, 25.
[3] Col. i. 16, 17; cf. Eph. i. 10.
[4] S. John i. 3.

world, and the world was made by Him, and the world knew Him not.'[1] The Creator and Preserver is immanent in the world, and yet in His Personality He is distinct from His creation. In the light of true scientific belief, the Apostolic teaching has received new significance and fresh confirmation. And not less powerfully has further illumination been shed on statements of Clement of Alexandria, of Origen, of S. Athanasius, and of S. Augustine, far richer and more comprehensive in meaning than much later teaching of the Church, on the full doctrine of God, and the relation in which He stands to nature.

4. Surely, then, the Christian who recognises the unity of nature and the reign of law, as explained by the immanence of the Eternal and Personal Word, will not find in that order, development, and law any cause for discouragement in prayer. On the contrary, he discerns in it the omnipresence of His creative power; he finds a guarantee of God's own constant provision for all truly human physical needs; and, in the exercise of prayer and in gratefully receiving answers to his petitions for their supply, he believes that he is co-operating with the purpose of that law and order. Though he may not always know what that purpose is, yet in the presence of the fact that the Eternal Word, immanent in the world, became Incarnate, suffered, died and rose victoriously, he believes in the goodness of God, although there may be much that at times seems to contradict it.[2] To some readers of this book,

[1] S. John i. 9.

[2] In thus deducing all the varied phenomena of both the physical and spiritual worlds from the Personal Word of God Who became Incarnate, as from a single principle, Christian writers interpret the conception of the single principle of the universe as mind or spirit, of which matter is the product, now technically called 'idealistic' or 'spiritualistic monism.' In some wonderful way, which can be only faintly conceived, may not the intimate relation in which spirit and matter stand to each other be ultimately revealed in the Incarnation of the Eternal Word? And as both have been hallowed in the Incarna-

it may be a re-assurance in offering prayer to recollect that an evolutionist, like the distinguished American botanist, Dr. Asa Gray, could write of himself as 'one who is scientifically, and in his own fashion, a Darwinian, philosophically a convinced theist, and religiously an accepter of the "Creed commonly called the Nicene," as the expression of the Christian faith.'[1] Others who, like the writer, are little able to form a judgment on such questions, remember to their comfort that Dean Church felt it to be 'wonderful shortness of thought' to treat the theory of evolution, and the conservation of energy, properly understood, 'as incompatible with ideas of a higher and spiritual order.'[2]

c. *Some theological arguments against the efficacy of prayer.*

We must now pass on to consider some theological arguments brought against the efficacy of prayer. It is denied that prayer has any effect in procuring the intervention of God, or in influencing His will; or that it can be a condition of which the fulfilment is required by God from those who desire to receive a blessing at His hands.

1. It will be well, at this point, to meet a preliminary difficulty as to our knowledge of the Divine attributes; for if it were true that we have no capacity of forming any idea of them, not Christianity only, but any practical theism, would necessarily become impossible to us.[3] To worship a God unknown and

tion, is not prayer, in regard to material as well as spiritual needs, hallowed and sanctioned also?

[1] Quoted in *Science and the Faith* by Aubrey L. Moore, p. 220.

[2] *Life and Letters of Dean Church* (letter to Dr. Asa Gray), p. 154. Mr. Darwin considered 'that the theory of evolution is quite compatible with belief in a God,' though himself an 'Agnostic.'—*Ibid.* vol. i. p. 301.

[3] See Illingworth, *Bampton Lectures*, *Personality Human and Divine*, pp. 78-80, and 25, 27.

unimagined would be beyond us, and it is indeed strange that any one could ever have given, as Dr. Jowett once gave, an affirmative answer to the question, 'Can there be prayer if the personality of God is no longer believed?'[1] Some conception of the character of God must then be formed; that conception must be, in the first instance, derived from the moral nature given to us by One Who is not wholly unreachable and unimaginable. The moral sense is not infallible; it may be, in man as fallen it is, inadequate; but, unless the title 'the God of truth' means a quality substantially identical with the quality called by the same name existing in man, it becomes unmeaning, and the foundation of our belief in a personal God, Who has revealed Himself, is removed. If we believe that our faculty of truthfulness is the work of God imposing upon us a moral obligation to be true, then if that faculty is reliable, so too is God Who gave it.[2] The endowment contains the promise that it will not be left idle. In the record of the Divine revelations we find, pre-eminently in the Incarnate Son, Who stands at their centre, that ideas of holiness, justice, love and so forth correspond perfectly with the highest ideas which can be formed in our own moral nature, although they transcend them. Between the ideas revealed in Him and the ideas innate in ourselves there is no breach, no incongruity. The Nature of the Creator determining His character corresponds to the nature

[1] 'I think so,' Dr. Jowett wrote: 'prayer may be conceived as (1) communion with God; (2) recognition of the highest truth within us; (3) intense resignation to law, *i.e.* the will of God; (4) intense aspiration within the limits of our own powers.'—*Letters of B. Jowett*, p. 241 (1899).

It is certainly a testimony to the reality of the instinct of prayer to a personal God, that in the Biography of the late Master of Balliol there should, despite a vague belief, be evidence so striking to a really devotional spirit, a sense of the Divine presence, and a desire to pray better.—*Life and Letters of B. Jowett*, vol. ii. p. 241.

[2] Martensen, *Christian Dogmatics*, pp. 90-92.

of the creature as He formed it to be dependent upon Himself.[1] 'God is Light.'[2] Man turns to the Light as being himself created in the image of God, and recreated in Christ.

It must suffice here to have indicated the method in which the difficulty as to our knowledge of the Divine attributes can be met. The main theological argument against the efficacy of prayer in its petitionary sense may be summed up in one phrase: inconsistency with the attributes of God.

2. (*a*) Prayer, it is argued, is inconsistent with the truth that all which comes to pass is predetermined in the predestination of God. Unless the will of God could have been, or could be other than it is, what room is there for the effect of prayer?

The objection carries us into the old controversy between the defenders of the Divine foreknowledge and Divine sovereignty on the one hand, and the defenders of the freedom of the human will on the other. With the comprehensive breadth characteristic of perfect truth, the reality of both, alike in the Old Testament and in the New, is assumed. Simply from the fact of that breadth of treatment, men might indeed have learned that, in our own acceptance of both these facts, there was nothing 'to harmonize,' because between the two there is, in reality, no conflict, and many a subtle intellect might have saved itself much painful effort and disappointment.[3] On the one side, 'the house of Israel is as the clay in the potter's hand'; on the other, 'at what instant God shall speak concerning a nation, and concerning

[1] Illingworth, *Bampton Lectures*, p. 110, where the bearing of the evolution of the moral sense is discussed. Bishop Westcott, *Gospel of Life*, pp. 285-286.

[2] 1 S. John i. 5, and Bishop Westcott *in loc.*

[3] There is a remarkable example in the *Life of Father Nehemiah Goreh*, ch. xxxix. The reader may be referred to Dr. Gibson's *The Thirty-nine Articles*, on Article xvii.

a kingdom,' His attitude towards it is contingent on the nation 'turning from their evil,' or 'doing evil in His sight.'[1] To Him the contingency of the nation's conduct in one direction or the other is neither past nor future; it is seen as present. The nation's freedom is not vitiated by God's 'foreknowledge' of the way in which it will operate, and of the consequences of that operation, with which He will deal accordingly. So, in the personal life, S. Paul urges Christians 'to work out their own salvation,' as if all depended on themselves; on the other hand, he speaks as if all depended on God, 'for it is God which worketh in you to will and to work for His good pleasure.'[2] To our idea of God moral fixity and perfection are needful, but He, 'with Whom there can be no variation, neither shadow cast by turning,' is a personal Being who acts by a law of love. He is 'the Father of lights' from whom 'every good gift and every perfect boon' comes down, and of such an One we are encouraged to 'ask in faith, nothing doubting.'[3] His predestination is a predestination in love, and, obviously, love offers itself to a free response. Beyond all our finite limitations of time, He has foreseen actions as well as prayers which to us are, at the moment, perfectly spontaneous; they are already included as factors and causes working out that final result which, beyond all dispute, is 'on a line with the good pleasure of His will.'[4] 'To us,' writes Dr. Liddon, 'this or that blessing may be strictly contingent on our praying for it; but our prayer is so far from necessarily introducing change into the purpose of the Unchangeable, that it has been all along taken, so to speak, into account with Him. . . . It is not, therefore, irrational to pray for specific blessings, as we do in the Litany, because God

[1] Jer. xviii. 5-10.
[2] Phil. ii. 12, 13.
[3] S. James i. 6, 17.
[4] Eph. i. 5.

works out His plans not merely in us, but by us; and we may dare to say that that which is in us a true self-determination, may be none other than a foreseen element of His work.'[1] In so writing, Dr. Liddon only applied to prayer, of which he had already spoken as the noblest kind of human energy, the well-known argument in the *Analogy* by which Bishop Butler showed that 'the opinion of necessity considered as practical is false.'[2]

(*b*) But a second difficulty here arises. It is obvious that any doctrine of the efficacy of prayer must maintain that God will do for a suppliant something which He will not do for one who does not supplicate. Is not this inconsistent with the unchangeableness, not merely of the Divine predestination, but also of the innermost character, as determined by His Essence, of God Himself? Do we not imply that He acts under the influence of emotion? May we not, unconsciously, but none the less really, attribute a weakness to Him? In the positive teaching (chapters i. and ii.) on the nature of prayer, and its efficacy under its petitionary aspect, the answers to these questions have been largely anticipated. But it may be added here that, unless there is a deeply rooted disunion between the character of the Creator and the creature, there must be in Him a true emotion, for even in our own personality we are convinced that the constituent elements are not reason and will only, but love also.[3] Calvin, in the *Institutes* and elsewhere, drew indeed a picture of God as All-

[1] Liddon, *Some Elements of Religion*, p. 193.

[2] *Analogy*, pt. i. ch. vi. In the *Contemporary Review*, vol. xx. pp. 430-452, Dr. Littledale pointed out that where, as in Turkey or in China, the fatalist theory avowedly prevailed, a very exceptional ratio of physical and mental apathy prevails also: the delusion benumbs activity; but if its operation were *really* universal, it would make no visible difference in different countries.

[3] Illingworth, *Bampton Lectures, Personality Human and Divine*, pp. 37, 38, 50.

sovereign, and the sovereignty of God is a truth of revelation. But everything which could not be squared with that sovereignty as Calvin conceived of it was excluded with logical precision. From such a portrait of God men have turned with the repugnance felt towards one who, however powerful, however upright, is wholly devoid of emotion. And in the revelation of God in Christ, the deep compassion evoked at the sight of human sorrow and human suffering, nay, even at the forecast of human misery, although that misery would be the result of a repudiation of love which would fain have saved those who spurned it, assures us that the anticipation of our moral sense is right. It would, indeed, be a moral weakness in a parent always to yield to a child's wayward wish, however injurious to his own purpose of love, and to the child's highest interests, the wish might be. But it would be the gravest of all moral defects if there were no desire in the parent's heart to grant, if possible, the child's requests, especially when the child reposed in him an absolute trust, expressed by his petition, confident in the conviction that the will of father and child were one. The argument against the efficacy of prayer, based on the supposition that it is inconsistent with the Divine unchangeableness of character, involves confusion of thought. In the human will, strict principles of right can be inflexibly maintained; the general character remains unchanged, and yet it will be profoundly responsive, as it has been in the case of some of the greatest among leaders of men, to the wants, wishes, and requests of all about it.[1] As a matter of fact, it is weakness of will which is often characterised by great obstinacy, while strength of will stands behind readiness to meet the wishes of others in matters where loyalty to principles of conduct is not called into question. In the Divine will, holiness is the central

[1] See, further, ch. iv., 'The revelation of the Fatherhood of God.'

principle; it is inflexibly maintained; the character is unchangeable, but purposes are flexible: 'He treats those differently who treat Him differently, and this precisely because He is in Himself the same, and changes not.'[1]

> The LORD hath recompensed me according to my righteousness,
> According to the cleanness of my hands in His eyesight.
> With the merciful Thou wilt shew Thyself merciful;
> With the perfect man Thou wilt shew Thyself perfect;
> With the pure Thou wilt shew Thyself pure;
> And with the perverse Thou wilt shew Thyself froward.[2]

Here is the principle of moral correspondence in human character, enabling God to reveal Himself to men, in sympathy with Himself, as 'merciful,' 'perfect,' 'pure.' Where there is failure to correspond, there, just because God is 'merciful,' 'perfect,' 'pure,' He must frustrate, and He must punish. In its deep, inner teaching the history of Balaam illustrates this. 'The angel of the LORD' still stands, in such circumstances, 'in a narrow place, where is no way to turn either to the right hand or to the left.'[3]

(*c*) A third argument directed against the efficacy of prayer seems, at first sight, to appeal to the humility which must ever be characteristic of the creature face to face with his Creator. It is the difficulty which, with deepest feeling, was expressed by the psalmist when, in contemplation of the infinite vastness of the heavens, he was lost in wonder at the fact that so insignificant a being as man should be chosen by God as the object of His special regard:

> When I consider Thy heavens, the work of Thy fingers,
> The moon and the stars, which Thou hast ordained;

[1] Bishop Reichel (of Meath), *Report of the Church Congress at Wakefield*, 1886, p. 29.

[2] Ps. xviii. 24-26; Joel ii. 12-18 supplies a striking illustration, and in Ps. civ. 31-35 there is a vivid expression of 'the truest, highest harmony of creation.' See Bishop Perowne *in loc.*, and, below, p. 85.

[3] Num. xxii. 26.

> What is man, that Thou art mindful of him?
> And the son of man, that Thou visitest him?[1]

In the original the contrast is even stronger than in the translation, for the words for 'man' (*Enosh*, *Benādām*) are chosen to emphasise man's frailty, and mortality, and earthly origin, in contrast to the vast and (apparently) unchanging structure of the heavens. But the contrast deepens yet further as we realise that, to whatever period of Jewish history this psalm may belong, the writer's knowledge of the vastness of the creation, and of the nature of celestial phenomena, was almost as nothing in comparison with what we know of it. To us the revelation, through the telescope, of space which appears illimitable, through the microscope of minuteness almost infinite, the discovery of forces close to us and around us, but, until recently, unsuspected and unemployed, gives to the ancient words of the psalmist, when taken on our lips, a power and a pathos such as he would not have felt. It is in writings such as the *Thoughts on Religion* of Blaise Pascal, or passages in the works of Cardinal Newman or Dean Church, that we are helped to break through the sway of custom and habit in regarding our position, and to enter into the wonder of our apparent insignificance, and yet more of our true greatness. For the psalmist, in his amazement at the Creator's 'visitation' of man in constant, loving, providential regard, knew also the solution of the difficulty. The reason why man in bodily infirmity and insignificance, placed in a world which is almost a speck in comparison with the sun which governs our system, and yet more with hundreds and thousands of suns governing other systems, is the object of Divine care, is expressed in the words by which his own question is answered:

[1] Ps. viii. 3, 4. See Professor Kirkpatrick *in loc.* in *The Cambridge Bible for Schools and Colleges.*

> For Thou hast made him but little lower than God,
> And crownest him with glory and honour.
> Thou madest him to have dominion over the works of Thy hands;
> Thou hast put all things under his feet.[1]

As a spirit conscious of his own existence, and determining his action in the freedom of his will, he is the 'crown, and glory, and perfection of God's creation.' If creation grows upon us, startling us with a sense of its vastness, and consequently deepening the awe with which the throne of the Creator is surrounded, man has grown on us too. With sober certainty of discovery he has penetrated into the vast, boundless expanse of space; he has in a science, for instance, like electro-chemistry disposing of motive-powers, unimagined only a few years ago, verified the Divine promise of dominion as God's vicegerent over the works of His hands. How much further human intelligence will penetrate, how much deeper human control will extend, none can venture to predict.[2] Christians, indeed, can with an Apostolic writer rise even higher. In the fact of the union of the human nature with the Divine in the Incarnation of the Son of God, made, in the light of those great advances of scientific discovery and human control over our system, not less credible but more credible, they discern the pledge of man's lofty destiny,[3] and also the assurance that God will attend to his prayers, and that God will manifest His care.

[1] Ps. viii. 5, 6.

[2] Of electro-chemistry it has been said that 'it is a science in its infancy, but its adepts already dispose of powers that were never dreamed of by the alchemists of old.' The inventions, both scientific and commercial, exhibited at the Paris Exhibition (1900), as in wireless telegraphy, phonography, wood-working, showed the marvellous control which is rapidly being obtained in the use of natural powers. The great applications of science to surgery, such as in anæsthetics, antiseptics, and the Röntgen rays, or the discoveries of Pasteur, would have been deemed almost incredible at the beginning of the Victorian era.

[3] 'Thou madest him lack but little of God,' is Dr. Driver's translation of Ps. viii. 5.

And if we pass from the true conception of man to the thought of the Divine omniscience with which the Divine omnipotence is inseparably united, there is one further assurance that, while we cannot conceive how God can attend to each member of the human race, we can rationally believe that He does so. 'To know well,' writes Bishop Gore, 'is to know both broadly and in detail. And to act well is to act with a wide grasp, and also an insight into each individual case.'[1] In education, the master whose skill, not only in imparting knowledge, but in forming character, is the highest, is the teacher who, like Arnold or Thring, holds in combination the government and guidance of the corporate society of the school with the knowledge of each class and of each boy in it. A Church ruler can only be really great when, in forming wide conceptions and plans, he is also alive to the details, and the training, in countless ways, of the persons needed for their realisation. Great commanders such as Wellington, Napoleon, Von Moltke, or Roberts, have held in combination the plan of great campaigns with concentration of attention to smallest contingencies and details, and, in one case at least, to the welfare, moral and spiritual, of the soldiers under their command. If that combination exists in the highest forms of human action, need we hesitate in believing that it also characterises the all-sovereign action of God Himself? Not trustfully only, but also reasonably, we may say with the psalmist:

> The LORD doth build up Jerusalem;
> He gathereth together the outcasts of Israel.
> He healeth the broken in heart,
> And bindeth up their wounds.
> He telleth the number of the stars;
> He giveth them all their names.
> Great is our Lord, and mighty in power;
> His understanding is infinite.[2]

[1] *Prayer and the Lord's Prayer*, p. 6.

[2] Ps. cxlvii. 2-5.

Greatness is not to be confused with vagueness. Just because God is *All*-seeing and *All*-powerful,[1] He has an unlimited power of attention. And of that power, which even a sincere theist might infer, the Christian believer has moral certitude through the Incarnation and its revelation of Love.

(*d*) One other line of argument against the external efficacy of prayer is found in its supposed inconsistency with the wisdom and the goodness of God. It is in His wisdom that His omniscience and omnipotence are combined in directing His action towards the realisation of the infinite designs of His will. The energy of that wisdom is the eternal righteousness in which the justice of His action finds its guarantee. And in the goodness of God revealing itself to man, who is a personal being, under the aspect of love, there is a combination of wisdom and righteousness. The communication of the goodness of God to all created beings is the end of creation as originally constituted by the Divine wisdom and the Divine righteousness:

> The word of the LORD is right;
> And all His work is done in faithfulness.
> He loveth righteousness and judgment:
> The earth is full of the lovingkindness of the LORD.[2]

If, it is argued, God is thus all-wise and all-good, He cannot need to be informed of that which His creature requires. Does He not already know it far better than the creature can tell Him? If so, can there be any real object in imploring Him to supply these wants? Are not our prayers for such matters 'a pure waste of breath'?

Of these questions the two former require only a brief reply. From our fellow-men we often seek to gain by petition that which they knew long ago we desired. In such cases, the object of the petition is not

[1] The reader may refer to Archbishop Benson's *Fishers of Men*, pp. 99·100.

[2] Ps. xxxiii. 4, 5.

to inform the mind, but to move the will. Apart from the petition, there would be no satisfactory evidence of that trust in the givers which they might justly expect as a condition of the bestowal of their gifts. Nor, without petition, would there be a guarantee that the gifts, if bestowed, would be either valued or rightly used in accordance with the intention of the donor. In a higher sense, to pray to Him Who is 'the Fountain of all wisdom' under the idea that we are informing Him of our wants, is to mistake the function of prayer. At the close of an urgent plea that, in the face of defiant oppression and injustice, God will vindicate His own character, a psalmist says:

> Lord, Thou hast heard the desire of the meek:
> Thou wilt prepare their heart, Thou wilt cause Thine ear to hear.[1]

'Your Father knoweth what things ye have need of before ye ask Him,'[2] is Christ's Own revelation when He is in the act of enjoining prayer, but it does not, it cannot follow, that because a father is already cognisant of the needs of his child, the child is debarred from asking that the needs should be supplied. In language such as 'To whom all hearts are open, all desires known' ('*omnis voluntas loquitur*,' every act of the will speaks), 'Who knowest our necessities before we ask, and our ignorance in asking,' 'That they may obtain their petitions make them to ask such things as shall please Thee,' the Church appropriates the teaching of her Head. Obviously, if God knows not our wants, He can hardly know our thoughts, and would not, therefore, recognise our prayers.[3] 'Every good and holy desire,' wrote Hooker, who has penetrated so deeply into the secrets of worship under all its aspects, 'though it lacks the form, hath notwith-

[1] Ps. x. 17. [2] S. Matt. vi. 8.
[3] J. H. Jellett, *Donnellan Lectures*, *The Efficacy of Prayer*, p. 24.

standing in itself the substance and with Him the force of a prayer, Who regardeth the very moanings, groans, and sighs of the heart of man.'[1] For our sakes, not for His, He has commanded us to pray, and chiefly that, while we offer our petitions in the moral freedom which is His Own gift to us, our entire dependence upon Him, the acknowledgment of which is the condition of receiving blessing, may be elicited and trained.

Thus it is that in our petitions addressed to God for the supply of our needs, whether spiritual or temporal, there is a very real and definite purpose. If, without the intervention of prayer, every need were supplied, we should place ourselves in a false position. A life of imaginary independence, with all its disorganising influences on a nature formed to find the true centre of its being in God, would supplant the true sense of dependence on Him, of fellowship with Him, and of gratitude towards Him. And, with the loss of that sense, the real powers by which the noblest forms of action, endurance, and progress are sustained, would be undermined. In the chapters which follow, we shall be able to see in detail how, in the way of prayer, 'above all ways it is assumed that sonship and Fatherhood,' with all that is implied in a full recognition of those sacred and spiritual relationships, are 'in ceaseless expression.'[2]

3. It might still be argued—as, indeed, the argument has been pressed—that belief in answer to individual prayers for specific blessings is inconsistent with any serious appreciation of human interests as a whole. Certainly, in the first word of the Lord's Prayer, the word so pregnant in its meaning, 'Our,' we are most impressively taught not to forget those interests. In its fullest sense, it may well be the case that we seldom pronounce that word—'Our'—according to the Lord's intention.

[1] *E. P.* v. xlviii. 2.
[2] Archbishop Benson, *Fishers of Men*, p. 104.

In regard, for instance, to the weather, it might be urged that prayers, like those in the Book of Common Prayer 'for Rain' or 'for Fair Weather,' cannot rightly be used in any one particular locality, because what is injurious to that locality becomes elsewhere a benefit. Under such circumstances, there is no doubt that a decision to use those prayers should be the issue of more careful deliberation than is, sometimes, the case. Thus, in the summer of 1860, when rain fell almost incessantly for three months, although agricultural interests were threatened, the heavy downpour at that particular season warded off the cholera: it cleansed drains; it swept away refuse; it gave to the poor an abundance of sweet, clean water.[1] Still the prayer 'for Fair Weather' so entirely expresses the purpose of such petitions 'not to change, but to fulfil the Divine Will,' that under such circumstances it could be fitly used in full recognition of human interests as a whole. Those, who were suffering by reason of the unfavourable results to agriculture, surely needed the recognition of the Divine action implied in the prayer to enable them to bear aright a serious loss. To the community at large famine might be as injurious as the cholera. The whole community could, therefore, pray that God 'would send us such weather, as that we may receive the fruits of the earth in due season.' To all, whether dwellers on the farm or in the crowded street, it would be no slight gain to find an answer real, although indirect to their prayers, in a deepened conviction that the material world exists for the sake of the interests of the moral, and that of those interests God is the best judge. 'Unto God,' in Hooker's words, such prayers are 'most acceptable sacrifices.'[2] The prayer is not fruitless. If

[1] *Life of C. Kingsley* (abridged edition), pp. 236-239.

[2] Hooker, *E. P.* v. xlviii. 11. Cf. Bishop Paget, *Introduction to the Fifth Book of Hooker's E. P.*, p. 146. The combination in Joel ii. of earthly blessings, ver. 26, with the outpouring of the Spirit, verses 28-32, is a remarkable illustration.

it does not elicit deliverance, it assuredly elicits grace. 'How,' wrote Tertullian, 'doth the Christian prayer furnish with patience men while suffering, and feeling, and grieving; enlarge grace through virtue, that faith may know what it obtaineth of the Lord, by understanding what it suffereth for the name of God.'[1]

4. Here it is that we can see the impossible character of proposals once made to test the external value of prayer by experimenting on its power to effect the recovery of patients, who were to be the subjects for a stated period of special intercession by the whole body of the faithful in one ward of a hospital, while those in other wards should be intrusted to the influence only of the general prayers of the Church on behalf of the sick. A comparison of the rates of mortality in those wards which were the subjects of specific intercession with past rates in the same wards, and with those of other hospitals excluded from such specific intercession, was to decide, as by an experimental test, the efficacy or the reverse of such specific petitions. That such an experiment would have contravened the attitude of dependence and trust in God, which is a condition of all acceptable prayer, has already been shown. But this would not be the only result. The primary intent of those prayers would not have been that the goodness of God might have been manifested in the recovery of the persons who were its subjects, but that those who 'sought after a sign'[2] might be satisfied. Had the experiment 'succeeded,' the 'success' would instantly have been accounted for in other ways. A repetition under some new conditions would have been demanded. And if such schemes were allowed by God, inextricable confusion would surely attend the transference of the Divine Government of infinite wisdom and goodness into the hands of beings always more or less ignorant.

5. That answers of a very real kind are given to

[1] Tertullian, *De Orat.*, c. 29. [2] S. Matt. xii. 38, 39.

petitions, not only for spiritual, but for temporal blessings, is a fact attested by the testimony of those whose knowledge of prayer, and whose experience and observation, give them a moral right to be heard. The evidence, indeed, is not, and cannot be of the same kind as that required in physical science or in mathematics. But it is, nevertheless, the evidence on which, in questions of morals and practical duty, men like some of the most illustrious among objectors to the doctrine of the efficacy of prayer habitually act. The term 'science,' it should be remembered, is not a title which belongs only to some particular branches of inquiry, or some particular kinds of knowledge. There are other fields than the purely physical sciences in which growth in knowledge of facts in their true relations to other facts and to ourselves, is, according to its own appropriate method and its own proper proof, equally possible.[1] And, with every feeling of gratitude and respect for the triumphs won by the physical sciences over ignorance and prejudice concerning the Divine work in the natural order, we are entitled to add that these sciences and particular kinds of proof employed in them have their limitations. A specialised scientific education does not of necessity involve a capacity to judge aright of questions philosophic or religious, and that this is now admitted more freely than it used to be by some of the leaders of physical science is apparent from tendencies to which allusion has already been made. Nor, again, can the verdict of men in regard to these subjects be reasonably accepted, if, as in the case of Mr. Darwin, and, notably, Mr. Herbert Spencer, they admit the lack of perception of spiritual things. In Mr. Darwin, spiritual wants and faculties which appear to have been always circumscribed, gradually faded away, as observation and imagination became more and more concentrated on

[1] *What is Science?* by the (late) Duke of Argyll (S.P.C.K.), pp. 4-7, may be consulted.

the outer world.[1] 'There is,' says a recent writer, 'nothing in Mr. Spencer's writings to show that religion had ever taken vital hold of him, as it did of some of his noted contemporaries. . . . While moving in the midst of religious influences, he seems to have remained totally unaffected by them. . . . In conversation I once asked Mr. Spencer if, like George Eliot, he had first accepted the orthodox creed, then doubted, and finally rejected it. His reply was that to him it never appealed. It was not a case of acceptance and rejection: his mind lay outside of it from the first.'[2] If it be true that no man ever gets to know either person or thing, except by active response to the presentment of both from without, it is certainly the case, and Mr. Darwin in his own letters allowed it,[3] that no one, however gifted, can judge of that with which he has no spiritual correspondence, while mental habits unfit him for appreciation of the evidence which it can offer. On such a subject as prayer, the experience of the whole company of the servants of God, expressing in its highest forms the universal instinct of our race, certainly counterbalance objections, either philosophical or theological, against its reality and its efficacy. It is the conviction, not of Israel alone, but of humanity itself, which the psalmist expressed in the cry:

> **O Thou that hearest prayer,**
> **Unto Thee shall all flesh come.**[4]

All the facts, and their mutual relations as causes and effects, we do not know. Yet, with full recognition of the need of intellectual lowliness, the Christian who believes in the Name of the Son of God still takes up

[1] *Life and Letters of C. Darwin*, vol. i. pp. 69, 101, 312, 313.

[2] *Herbert Spencer, the Man and his Work*, p. 9, by Hector Macpherson.

[3] *Life and Letters of C. Darwin*, vol. i. pp. 305, 306. In early life, Mr. Darwin says (p. 308), 'I was very unwilling to give up my belief.' The case of Professor Huxley was very similar: *Life and Letters of T. H. Huxley*, vol. i. pp. 241, 243.

[4] Ps. lxv. 2.

the language of the Apostle, expressing the experience of a lifetime when he wrote: 'And this is the boldness which we have toward Him, that, if we ask anything according to His will, He heareth us: and if we know that He heareth us whatsoever we ask, we know that we have the petitions which we have asked of Him.'[1]

[1] 1 S. John v. 14, 15.

CHAPTER IV

THE REVELATION OF THE FATHERHOOD OF GOD, AND PRAYER

A declaration of personal trust and allegiance is in reality a high form of worship; to recite a creed is no barren and dry test of orthodoxy; it is a loving outburst of a loyal heart, and a claim to receive the blessing promised to members of Christ, children of God, and heirs of heaven. The well-instructed Christian will on no account part with creeds as portions of public worship. —Bishop Harvey Goodwin, *The Foundations of the Creed*, p. 11.

A. *The possession of the creed essential to prayer in its fulness.*

1. When our Lord, in reply to the question of the Samaritan woman touching the locality of worship, revealed the truth that henceforth worship should in its range be universal, thus confirming the highest aspirations of psalmists and prophets, He affirmed most clearly the fundamental necessity in acts of prayer of the knowledge of God as He has revealed Himself to man. 'Ye worship,' He said, 'that which ye know not: we worship that which we know: for salvation is from the Jews.'[1] In His manhood, the Lord had been trained, as a faithful member of the Church of Israel, in a pure worship; the woman in the inferior form of the Samaritan community. If the reason were asked for the superiority of the Jewish worship, the answer was

[1] S. John iv. 22.

not far to seek. To true Israelites the attributes, and character, and purposes of God had been made known, and those, who had received the progressive revelation, had themselves become in character assimilated to God. The promised salvation to be realised in the mission of the Messiah proceeded from them. In language which strikes the keynote of true communion with God, our Lord declared that, in its innermost essence, worship must be spiritual and must be theological. Men had, in conscious ignorance and sense of need, prayed with Jacob, 'Tell me, I pray Thee, Thy name'; they had asked as the Israelites asked, amid the subtle fascination of idolatrous worship, 'What is His name?' As they marvelled at the operations of nature, they had, in self-humiliation before the Creator, put the wonderful question: 'What is His name, and what is His Son's name, if thou knowest?'[1] That Son came, above all things, to disclose God to men, so far as men can apprehend Him, in all the blessedness of His being and in all the communications of His love. And as He came to His earthly mission, so He closed it. It was summed up in one terse sentence: 'I manifested Thy Name unto the men whom Thou gavest Me out of the world.'[2] And, in thus disclosing God, as the true nature of prayer, in its widest sense, was taught, the Incarnate Son met also the first want awakened in man's moral nature by belief in God's existence. That want is the assurance that God, Who exists and rules, is also God Who loves and can be loved: 'The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be His worshippers. God is a Spirit: and they that worship Him must worship in spirit and truth.'[3] Apart from that mutual knowledge, there can be none of the fellowship which is essential to prayer: 'If we

[1] Gen. xxxii. 29; Exod. iii. 13; Prov. xxx. 4.
[2] S. John xvii. 6. [3] S. John iv. 23, 24.

have fellowship with God, we must know truly what He is, and what we are, and the latter knowledge flows from the former.'[1]

To the Father, then, 'seen' in His only-begotten Son, whose Incarnation completed all that had been revealed before, we offer prayer. We approach 'in spirit,' forming our conception of Him 'in truth'; but that approach is in reality the result of His antecedent action within us, for His love desires the response of our own. No language could indicate more clearly than these words of the Saviour the need of definite, but loving and reverent apprehension of the Divine revelation in worship in all the forms assumed by prayer. With such language no idea could be less consistent than that with which we meet so frequently, that prayer is only a vague sentiment to which, from time to time, it is appropriate and soothing to surrender ourselves, or that we pray only because our instincts dictate it, or that a simple expression of the truth is cramping, if not actually injurious, to the faculty of devotion.[2]

It is, therefore, on the Lord's Own supreme authority that we approach the consideration of the revelation through Himself of the Fatherhood of God as the centre around which prayer revolves. Out of that revelation, implying also the revelation of the two other Persons, Who with the Father compose the Unity of the Godhead, springs the Creed. Through the Creed, with its ever fresh proofs of God's greatness and goodness, prayer is enriched, guided, and inspired; while the faith, by which the meaning of the 'never failing providence' that 'ordereth all things both in heaven and earth' is grasped, becomes stronger and more strengthening.

[1] Bishop Westcott; 1 S. John i. 5.

[2] An illustration of this view will be found in such works as the *Kernel and the Husk*, or in the Introduction to Dr. Abbott's *Oxford Sermons*. 'The history of Christianity is . . . an ascent of worship through illusion to the truth,' or in other words, though in a deeply religious spirit, the basis of Christian worship is stated as purely natural. The connexion between sentiment and intellect, devotion and dogma, is admirably stated in J. H. Newman's *Grammar of Assent*, pp. 118-120.

2. But, in saying this, we may not indeed forget that He Who breaks not 'a bruised reed,' nor quenches 'smoking flax,' will accept prayer from those who wish sincerely to believe, whose struggles with real difficulties are severe, whose apprehension of truth as it 'is in Jesus' is yet imperfect, or confined within very narrow limits. We may not forget that 'on doubting souls whose wills were true,' the face of 'the Christ of Thomas,' as well as of 'Cephas and of John,' has often shone. We can feel how real must have been 'the simplicity and patience in sustained endeavour, which are the conditions of attainment in the quest of truth,' that were capable of producing at last the lines instinct with correspondence to the Lord's all-holy will:

> Amen, now lettest Thou, Thy servant, Lord,
> Depart in peace according to Thy word;
> Although mine eyes may not have fully seen
> Thy great salvation, surely there have been
> Enough of sorrow and enough of sight
> To show the way from darkness into light;
> And Thou hast brought me, through a wilderness of pain,
> To love the sorest paths if soonest they attain.[1]

3. Yet it is in the *full* possession of the creed of Christendom that, in the language of one whose life was, indeed, moulded by it, while keenly sympathetic towards those whose faith was tried and limited, we are brought 'face to face with the realities and facts of the invisible world.'[2] And there, obviously, is the spring and sustaining power of devotion, whether in its primary sense of 'a life given or devoted to God,' or, in the secondary, of the acts of prayer in which such a life finds expression.

To rest satisfied in our prayers with meagre thoughts of God, when He has given us 'grace by the confession of a true faith to acknowledge the glory of the eternal

[1] *Life and Letters of G. J. Romanes*, p. 374.
[2] Bishop Edw. Bickersteth, *Our Heritage in the Church*, p. 14.

Trinity, and in the power of the Divine Majesty to worship the Unity,' is unworthy of a churchman. In prayer, and in the life which should be its issue, our fellow-churchmen need, and we need for ourselves, the reality, and strength, and security of the creed as its foundation :

> The name of the LORD is a strong tower :
> The righteous runneth into it and is safe.[1]

They need, and we need, the sense of awe and wonder producing reverence, as well as of condescension, and tenderness evoking love, which are the results of a true confession of the Faith, but which can never be upheld by poor conceptions of the Divine :

> Thy testimonies are wonderful :
> *Therefore* doth my soul keep them.[2]

To grasp 'the purpose of Him Who worketh all things after the counsel of His Will,'[3] and so to co-operate in prayer with that 'purpose of the ages,' as it is gradually developed in our own age, is possible only as we endeavour to traverse the path from God to God, from creation to the re-creation, marked out for us in the creed, and in the Holy Scriptures, of which the creed is a summary, and in their interpretation a guide. If devotion is to be kept pure, it needs 'ideas as well as feelings.' Even in its ritual, much more in its language, public worship and private devotion are the expression of the faith and life of Christianity and Christians, and, conversely, our conceptions of God must ultimately influence both, and give them their outward expression and form. If those who pray desire to draw their fellows within the precinct of the Church's life of worship, they need to realise far more deeply than is commonly the case, the danger of laxity and shallow-

[1] Prov. xviii. 10. [2] Ps. cxix. 129.
[3] Eph. i. 11.

ness with regard to the revelation of the Triune God, for it is in the very Being of God, in the mystery of the Holy Trinity, that the key to many questionings about prayer is ultimately found.[1] They need to discern Him simply as He has been pleased to reveal Himself, not as He is described by the fancies of men. They need to remember very seriously how many noble and earnest souls have been deterred from seeking Him, because they could not really reverence One Whose character, through the careless language of hymnody or prayer, was made, perhaps, from childhood to appear to them so arbitrary or so lax, so unapproachable or so familiar, and, therefore, so unworthy of that which in their moral sense they had conceived of God. To present through carelessness or grave inaccuracy, in language and methods of devotion, as well as by inconsistency in life, ideas of God in His holiness, in His love, or in His justice, which by deepened knowledge might have been avoided, must touch to the quick those who really desire that through worship He should be glorified. As we make the revelation of the Fatherhood of God in Christ the foundation of our prayers, in our Saviour's Name, inspired by the Holy Ghost, we may well make words like these our own:

> And we who know how true Thou art,
> And Thee as God and Lord adore,
> Give us, we pray, a loyal heart,
> To trust and love Thee more and more.

B. *The gradual revelation of the character of God, and the corresponding growth of prayer.*

1. When our Lord pronounced the opening words of His Own prayer, when also, in the sermon on the

[1] See, further, ch. v., 'Prayer in the Name of Christ.'

mount, He gave to His people their great charter of prayer in the combined command and promise, 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you';[1] when, despite the presence of original sin, He bade His disciples see in each earthly fatherhood a type of the unfailing bounty of that heavenly Fatherhood 'from Whom every fatherhood in heaven and on earth is named';[2] when, in His Own Manhood, He perfectly fulfilled the human sonship, which through the Incarnation has been crowned by the sonship of adoption and grace, He set His seal on the reality of that fellowship with the Living God, and that absolute reliance on His character, which lie at the root of the prayers of the Church of Israel in their highest forms. The revelation was, indeed, immeasurably extended beyond that in the Old Testament,[3] but it was not isolated from those conceptions of God which, by His Own earlier revelations of Himself, had become rooted in the heart and mind of Israel, and which were cherished and understood by 'the righteous' and 'devout' who were 'looking for the consolation' of His people, and 'for the redemption of Jerusalem.'[4] Apart from these earlier revelations of the nature and character of the Living God, the full significance of the name 'Our Father' cannot be grasped. Those who in prayer can now invoke Him under that most sacred Name cannot enter into its meaning, if that preparatory teaching is ignored, any more than the blessed assurance contained in that Name can be at all measured by others who forget that 'He Who hath declared Him' is 'the Only-begotten Son, Which is in the bosom of the Father.'[5]

2. It is, then, in the devotions of the servants of God

[1] S. Matt. vii. 7.
[2] S. Matt. vii. 11; S. Luke xi. 11; Eph. iii. 15.
[3] The reader may refer to Note IV., 'The Divine Fatherhood,' in Bishop Westcott's *The Historic Faith*, pp. 205-211.
[4] S. Luke ii. 25, 38.
[5] S. John i. 18.

in the Old Testament, read in the light of the Gospel which completes it, and especially in the Psalter, that we can trace, step by step, until the goal is reached, what is the value of a creed, and what is the effect of the revealed character of God in regard to the spirit and the offering of prayer. God, as revealed in the record of the Old Testament, is not only the One Living God, supreme, central, immovable by any rival, but, from first to last, His moral character is steadily, clearly recognised, and that character at once touches the worshipper in regard to his relation to God, to the world of man and nature, and to himself. The Divine Covenant with man was no covenant detached from the Divine Essence. It was, rather, the result of dispositions inherent in the Divine Nature. And when, through the covenant, God willed to enter anew into that close communion with man, for which, as we have already seen,[1] he was created, but which through the Fall had been interrupted by sin, this note of conformity to His character was clearly struck. He is all-sovereign, but the sovereignty has a character: 'I am God Almighty; walk before Me, and be thou perfect.'[2] And, although as yet it may be in elementary form, the conviction that the One God is all-righteous infuses strength into prayer: 'That be far from Thee to do after this manner, to slay the righteous with the wicked, that so the righteous should be as the wicked; that be far from Thee: shall not the Judge of all the earth do right?'[3] Abraham believed that the prayer would be effectual, because he was assured that the God, to Whom he addressed it, was Himself righteous. In the song of praise and thanksgiving for the redemption from Egypt, it is not only the exhibition of power on which Moses and the people dwelt with exultation, but even more on the character which directed that power:

[1] Ch. i. [2] Gen. xvii. 1; Heb. *El Shaddai*. [3] Gen. xviii. 25.

> Who is like unto Thee, O LORD, among the gods?
> Who is like Thee, glorious in holiness,
> Fearful in praises, doing wonders?[1]

'Ye shall be holy: for I the LORD your God am holy'[2] states the fundamental principle from which the special precepts, regulating religious and moral behaviour, which follow, are deduced. Many sides of character and conduct are touched by these enactments, but the motive—the single motive to obedience and ground of their observance is the refrain, solemnly repeated again and again, 'I am the LORD,'[3] the LORD Whose inherent holiness is impressed on these enactments, and with Whom the condition of communion in acts of devotion is character growing like His Own.[4] And, in the Psalter, the deep conviction and the glory of the righteousness of the Holy One of Israel touches prayer at every turn, as, in self-surrender to the holy will of that personal God, a service rising higher and higher was gradually learned. Of that righteousness of God, the history of the Church and nation of Israel, as of every Israelite, was the expression. The Divine righteousness was not limited to equal dealing between man and man. It included the fidelity of God to His covenant with His people. It embraced His tender care for the weak, His vigilant protection of the oppressed. It expressed 'the deepest workings of the Divine Mind as it went forth in lovingkindness and pity to the people of His choice.' From this motive and from this relation sprang all the mighty acts of the Lord: 'I that speak in righteousness, mighty to save.' 'In His love and in His pity He redeemed them; and He bare them, and carried them all the days of old.'[5]

[1] Exod. xv. 11. [2] Lev. xix. 1. [3] Lev. xix. 9-10, 11-12 ff.
[4] Ps. xviii. 25-27.
[5] Isa. lxiii. 1, 9. See an article by Dr. Sanday in *The Journal of Theological Studies*, vol. i., 'S. Paul's Equivalent for the "Kingdom of Heaven,"' pp. 487-488.

3. In the Psalms we see the results of this revelation and this belief entering into prayer in all its forms. From the age of David to that of Nehemiah, perhaps even to the Maccabean period, is a long stretch of time. The six, or, possibly, nine centuries which intervened, had witnessed many changes, not only in external relations, but in thought and feeling. But the prayers shaped by the convictions of the faith of Israel did not change.[1] And not only so. 'Whenever,' wrote Dean Church, 'the book of Psalms began to be put together, and whenever it was completed, from that time in the history of the world, the religious affections, and the religious emotions, the object of which was the One Living God of all, found their final, their deepest, their unsurpassed expression.'[2]

Thus, to select but a very few examples, we trace in language anticipating the teaching of S. Paul in the Epistle to the Romans,[3] and including within itself an anticipation of life eternal, the sense of the blessedness of fellowship with the All-righteous God renewed day by day, and the desire for such a sight of Him as shall never again fade out of the soul's memory of the beholder:

> As for me, may I behold Thy face in righteousness;
> May I be satisfied, when I awake, with Thy similitude.[4]

After God so revealed in righteousness, there is aroused a desire comparable only to thirst, a figure to an Oriental writer even more expressive than it can be to ourselves:

> My soul thirsteth for God, for the Living God:
> When shall I come and appear before God?[5]

---

[1] *The Poetry and the Religion of the Psalms, Croall Lectures*, 1893-1894, by James Robertson, D.D., pp. 357, 358.

[2] Dean Church, Lecture II., on the 'Sacred Poetry of Early Religions,' in *Gifts of Civilisation*, p. 337.

[3] Rom. i. 16, 17.

[4] Ps. xvii. 15 (Dr. Driver's translation).

[5] Ps. xlii. 2.

Prayer will not be disappointed, because the nature of God revealed in His moral character makes it impossible for Him to break His promise, although the answer may for long be delayed:

O my God, I cry in the day-time, but Thou answerest not;
And in the night season, and am not silent.
But Thou art holy,
O Thou that art enthroned upon the praises of Israel.[1]

In the midst of a nation's peril, the conviction that in His Essence God is holy, inspires prayer with hope and confidence to those who fear Him:

Thou hast given a banner to them that fear Thee,
That it may be displayed because of Thy truth.
That Thy beloved may be delivered,
Save with Thy right hand, and answer us.

Then comes the assurance:

God hath spoken in His holiness.[2]

Under the burden of old age it upholds hope, as faith in the Divine righteousness throws itself unconditionally upon God, Who, it knows, will not disappoint it:

O God, Thou hast taught me from my youth;
And hitherto have I declared Thy wondrous works.
Yea, even when I am old and gray-headed, O God, forsake me not;
Until I have declared Thy strength unto *the next* generation,
Thy might to every one that is to come.
Thy righteousness also, O God, is very high;
Thou Who hast done great things,
O God, who is like unto Thee?
Thou, Which hast shewed us many and sore troubles,
Shalt quicken us again,
And shalt bring us up again from the depths of the earth.[3]

Because God is faithful, because He has made His promise great 'above all His Name,' courage enters

[1] Ps. xxii. 3, 4. [2] Ps. lx. 4, 5, 6; cf. Ps. cv. 7-9.

[3] Ps. lxxi. 17-20. A signal instance of inward trust, based altogether on the Divine righteousness, occurs in Hab. i. 12, 'Art not Thou from everlasting, O LORD, my God, mine Holy One? We shall not die.'

the psalmist's soul; he becomes convinced that the Divine work begun in Him will never fail:

> In the day that I called, Thou answeredst me,
> Thou didst encourage me with strength in my soul.
> . . . . . .
> The LORD will perfect that which concerneth me:
> Thy mercy, O LORD, *endureth* for ever;
> Forsake not the works of Thine Own hands.[1]

And if that development of character is checked, still in the fidelity and holiness of God, even before an appeal to His love and mercy, the penitent finds the ground on which he may dare to return; the righteousness of the Living God must desire to produce in him a righteousness corresponding to itself, as long afterwards, in the Epistle to the Romans, S. Paul was enabled to prove that it would:

> Hear my prayer, O LORD; give ear to my supplications:
> In Thy faithfulness answer me, *and* in Thy righteousness.[2]

In the thought of the Divine righteousness, the world of nature and the moral world are bound into one. To the greatness and the beauty of nature the psalmist is thoroughly alive, but he is inspired far more by the vision of the righteousness of God:

> Let the heavens be glad, and let the earth rejoice;
> Let the sea roar, and the fulness thereof;
> Let the field exult, and all that is therein;
> Then shall all the trees of the wood sing for joy;
> Before the LORD, for He cometh;
> For He cometh to judge the earth:
> He shall judge the world with righteousness,
> And the peoples with His truth.[3]

The grand picture of the greatness, life, and order of the universe in Psalm civ. mounts up into the ideal state of communion with God, and into the prayer that the discord introduced by sin may be removed.

[1] Ps. cxxxviii. 3, 8. [2] Ps. cxliii. 1. [3] Ps. xcvi. 11-13.

The point of view from which God's world becomes a subject of prayer, and all beauty is consecrated to Him, is disclosed :

> Let the glory of the LORD endure for ever ;
> Let the LORD rejoice in His works :
> Let my meditation be sweet unto Him :
> I will rejoice in the LORD.
> Let sinners be consumed out of the earth,
> And let the wicked be no more.
> Bless the LORD, O my soul.
> Praise ye the LORD.[1]

Convictions such as these did not only fill life with serious purpose ; they did not only enable Israel and each Israelite to fulfil the high vocation of the prophet-nation; but into prayer, as into life, they imparted those elements of joy and strength in the minds, and hearts, and souls of men often so conspicuously lacking, where they should be so conspicuously manifest, in the prayer and the life of the Christian Church and its members.

c. *The revelation of the Father, and the full meaning of the life of prayer.*

1. It is needful thus to realise that all these beliefs in the Living God in all His majesty, holiness, righteousness, love, and pity, with all their results in prayer and the life of fellowship with God maintained by it, lie behind the new revelation of the Father and our Father made in the Incarnate Son.[2] Israel had, indeed, as a nation, received the title of God's son : 'When Israel was a child, then I loved him, and called My son out of Egypt.'[3] In language which anticipates the revelation made in the Person of the Christ, a prophet has pleaded in the name of a penitent people :

[1] Ps. civ. 31, 34, 35.

[2] Cf. Tertullian, *De Orat.* iii. : 'To us the name of God the Father hath been revealed in the Son.'

[3] Hosea xi. 1.

'Thou art our Father, though Abraham knoweth us not, and Israel doth not acknowledge us: Thou, O LORD, art our Father; our Redeemer from everlasting is Thy name.'[1] But that name was not as yet one which mankind could use. It had not yet become a *personal* possession. It was not yet invested with all its deep associations and pledges of love. Were these anticipations of patriarchs, lawgivers, psalmists, prophets true? Were the prayers inspired by them, the lives moulded on them, inspired and moulded by a Divine illusion, intended only for their training, but with no substantial reality? Should the first want in the moral nature of humanity awakened by belief in God, expressed at last by S. Philip in the entreaty: 'Lord, shew us the Father, and it sufficeth us,'[2] be really satisfied or not? Would it be indeed possible to blend into one all that sense of fellowship, of love, of trust, of hope and confidence, of courage in rising up to true ideals, of assured sympathy in each return from sin to God, of reliance on a Providence sure and unfailing throughout creation, of joy and strength by addressing in prayer the God, Who had Himself evoked all that sense, under the name 'Our Father'? In a Person, a character, a life, the question was answered, and the answer so made was supported for those who sought it by 'signs,' in which all the glory of the Divine righteousness, all its energy, loving-kindness, and pity in mighty action was displayed: 'He that hath seen Me hath seen the Father.'[3] The long-expected discovery had been made. Before the eyes of men the indwelling Deity had shone. The Father had been manifested in the Son. The truth must be made plain: 'How sayest thou, Shew us the Father? Believest thou not that I am in the Father, and the Father in Me? The words that I say unto you I speak not from Myself: but the Father abiding

[1] Isa. lxiii. 16. [2] S. John xiv. 8. [3] S. John xiv. 9.

in Me doeth His works. Believe Me that I am in the Father, and the Father in Me: or else believe Me for the very works' sake.'[1] Between the Person and the works, between the impression produced by the knowledge of the Person, now at last revealed in Himself, His character, and His life, and the 'signs' which confirm the revelation, there is, our Lord meant, a correspondence able to create the full confidence of faith out of which prayer springs. The relation established between Himself and ourselves is the ultimate test that the fellowship between the human and the Divine is a reality.

2. To enter into the real meaning of the teaching of the Sermon on the Mount on prayer, to say in the sense intended by Jesus Christ: 'Our Father, Which art in heaven,' to discern the significance of the great invocation, to exchange anxiety for trustful simplicity of aim, to appropriate in all its power the charter of the efficacy of prayer based on the character of the Father, Who hears His children and knows their needs, is only possible on one condition. The condition lies in the belief that He Who taught us thus to pray is, in truth, One with the Father Whom He revealed, entering into fellowship with men, assuring us in life, in character, in deed and word, that the attributes of God, which had inspired and moulded lives spent in communion with Him, maintained by acts of prayer, are not illusions but realities. It is nothing lower than the fact of the Incarnation of the Son of God which really gives to that sermon as a whole, and not only, though pre-eminently, to its sections on prayer, its lasting influence and power which, had it been merely the utterance of a teacher however great, it could never have possessed, and certainly never retained.

To imagine that the name of S. Peter, or of S. John, stood before the sentence: 'He opened His mouth and

[1] S. John xiv. 9-11.

taught them, saying,' is to feel at once the different position which that sermon would have occupied in the Christian consciousness had the preacher, indeed, been only human. The security with which its teaching is accepted, even by some who, unhappily for themselves, regard Him Who gave it only as a human master, has for its basis, however little they may think of it, His Own words: 'All things have been delivered unto Me of My Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and He to whomsoever the Son willeth to reveal Him.'[1] That action is not only in the past; in heaven He is still the Mediator of the communications of God to man. It is of the dispensation of the Spirit that He spoke when, in contrasting the method of revelation in the future with the method in the past, He said: 'The hour cometh when I shall no more speak unto you in proverbs, but shall tell you plainly of the Father.'[2]

3. Obviously, the effect of this belief on our habit of prayer must, if indeed we become 'obedient from the heart to that form of teaching whereunto we were delivered,'[3] be deep and lasting. In our intercourse with our fellow-men, we know the difference made by the opinions which we have formed of them, and by the relationship and moral attitude in which they stand to ourselves. In regard to communion with God we are, indeed, often told that our thoughts of Him, and our beliefs with regard to His relationship to us, are immaterial, that conduct remains unaffected by what we believe or disbelieve, and that worship in its best forms is indefinite; but no one would ever dream of so speaking with regard to intercourse with our fellow-men. Failure to realise that we address a living personal Being in prayer is the root of such assertions, too often apparently justified by the irregu-

[1] S. Matt xi. 27. [2] S. John xvi. 26. [3] Rom. vi. 17.

larity of Christian people in prayer, or the widespread idea that a public service is 'of no use' when worshippers are few.

(*a*) But, in fact, belief in the Fatherhood of God in its full Christian sense is essential to the fulness of a life of prayer. It is through that belief that we are guided in our effort to harmonise that which is truly natural with the supernatural. In either sphere we find the security which we need in offering prayer, and in shaping life according to that prayer. In either sphere we begin to catch the meaning of the deep tones of assurance which vibrate through such an utterance as the 119th psalm, with its constant appeals to 'the word,' 'the testimonies,' 'the everlasting righteousness of God,' all resolving themselves into one strain: 'I am Thine, save me.'[1] Alike in the natural and in the supernatural sphere, the Fatherhood of God is the guarantee of a relationship 'antecedent to wish or will, independent of choice or liking.'[2] 'Our Father'—that name reminds us of the creation, for which we thank Him Who is 'a faithful Creator.'[3] We realise that He binds Himself over, desires indeed to have pressed upon Him, as in the prayer given us by the Only-begotten Son, the responsibility of His Own Fatherhood. In the act of creation, when He breathed into us 'the breath of life,' and we were 'made in the image, after the likeness of God,'[4] there are, despite the Fall which supervened, vast possibilities matched by corresponding promises. In that earliest record of creation there is 'a potential gospel.' In the act of Baptism, when the Father took us by spiritual regeneration into the sacred humanity of His Incarnate Son, these possibilities began to be realised. Then it was

[1] Ps. cxix. 94. Cf. Liddon, *Clerical Life and Work*, pp. 40, 41.
[2] Vaughan, *The Prayers of Jesus Christ*, p. 71.
[3] 1 S. Peter iv. 19.
[4] Gen. ii. 7; S. James iii. 9. Cf. Ps. cxxxix. 14-16, Jer. i. 5.

that the Divine Spirit put into our hearts and on our lips, as the members of Christ, the cry 'Abba, Father,' in a new, and closer, and higher relationship built upon the old. In virtue of that relationship, revealing itself more fully in the life of grace, tested in hours of temptation, enabling us to yield our wills in a true conversion, making us know and feel that 'how many soever be the promises of God'[1] involved in each aspiration, and each ideal of holiness, we can pray, knowing that, 'without respect of persons,'[2] He will indeed make the best of us, His children, bound to Him by a double tie of love. When we thus call on Him as 'Father,' we take up our manhood, redeemed and regenerate in all its elements as, in the depths of the Divine creative energy, He always intended it to be:

> O remember what is my hope, remember how fleeting I am.
> That I am the work of Thine hands,
> The image of Thy countenance,
> The price of Thy blood.
> Named from Thy name,
> A sheep of Thy pasture,
> A son of Thy covenant.
> The fashioning of Thine hands despise Thou not.[3]

Often, in natures still young and strong, the indisposition to definite self-surrender to the service of God, whatever vocation in life may be theirs, is due to the idea that, in the supernatural life, noblest aspirations and faculties, such as the intellectual, are checked and stinted rather than trained and developed. Sometimes, the failure to correspond to the ideal of confirmation or of communion arises out of the self-introspection which nervously inquires: 'Can I live up to this?' and finds in that self-introspection 'no voice, nor any that answered.' It is in the voice from heaven: 'After this

[1] 2 Cor. i. 20. [2] 1 S. Peter i. 17.
[3] Bishop Andrewes, *Devotions*, 'Confession, First Day.'

manner therefore pray ye: Our Father, which art in heaven,' that the true interpretation of the true answer—I can live up to it—comes.[1]

(*b*) And with the sense of repose and security, increasing with a growing capacity to enter, through communion with the Father, into 'the depth of the riches both of His wisdom and knowledge,'[2] there mingle that reverence and holy fear which, in S. Peter's mind, are associated with calling on Him as Father.[3] It is that reverent awe which, with its background of the revelation of God in the Old Testament, is intended to be produced by the words 'Which art in heaven.' Even with our glorious privilege of access as children by adoption and grace, it is essential to realise that there can be no acceptable worship, no effectual prayer, if that sense of reverence should collapse. Indeed, apart from reverence, the correspondence with the mind and will of God, which is essential to the idea of prayer, can hardly be maintained.

(*c*) Not in days of joy only, but yet more in days of sorrow, not in strength alone but in weakness, not in prosperity only but in poverty, in periods when faith is darkened and religious depression hangs over us, the full Christian belief in the Fatherhood of God upholds us in prayer, when reliance on feeling breaks beneath us. In books of a purely theistic type, it is true that the difficulty of pain and evil is recognised; but the difficulty cannot be met, especially in view of new discovery of widespread conflict and suffering, by ingenious and subtle argument.[4] Nor in such books is the bewilderment caused by great and sudden visitations

[1] 'Here is our encouragement to go to God in a spirit of sanguine hope that, difficulties and opposition notwithstanding, we shall be brought hereafter to the habitation of His holiness and His glory.' —Dean Goulburn, *The Lord's Prayer*, p. 86.

[2] Rom. xi. 33. [3] 1 S. Peter i. 17.

[4] See, further, Miss E. Wordsworth, *Thoughts on the Lord's Prayer*, pp. 42-44, and a sermon by Dean Church, 'A Particular Providence,' in *Pascal and other Sermons*, pp. 310-325.

of earthquake, famine, or pestilence, removed. It is, indeed, futile to attempt a complete explanation. But when, in virtue of our adoption into the mystical Body of the Lord, we cry 'Abba, Father'; when creation is seen in the light of redemption and regeneration as S. Paul saw it,[1] we may be unable to analyse the action of petitionary prayer addressed to God, but we can in confidence continue to pray. It is not only that, in his prayer, the Christian believer can say, 'He that spared not His Own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things?'[2] but he knows more. He knows that the Lord, in the mirror of Whose sinless humanity the character of God has been reflected, did in that sinless humanity experience 'the power of darkness';[3] he knows that, in that humanity, 'He learned obedience by the things which He suffered';[4] he knows that 'it became Him, to Whom are all things, and through Whom are all things, in bringing many sons to glory, to make the Author of their salvation perfect through suffering.' When we realise, as in the full Christian sense we say 'Our Father,' that God in Christ has, in the humanity which Christ wears, met the onset of 'the power of darkness,' has passed through the deepest experience of pain, and, through the conflict and the pain, wrought redemption and bade us, 'according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness,'[5] then as 'we continue steadfastly in prayer,'[6] we shall not lose confidence and hope. God in Christ knows that the evil, by which we are perplexed, exists. He has faced its power in the Person of the Incarnate Son, Whom He did not spare. The Son Incarnate has, in His Manhood, experimental knowledge of pain, and 'in His agony and bloody sweat, His cross

[1] As in Eph. i. 4, 5; iii. 9.
[2] Rom. viii. 32.
[3] S. Luke xxii. 53.
[4] Heb. v. 8.
[5] 2 S. Peter iii. 13; 1 S. John iii. 2.
[6] Rom. xiii. 12.

and passion,' we have found the wonderful blessings of which suffering holds the key of admission.

(*d*) And as we are thus enabled, for ourselves, to pray in security and repose, in reverence and holy fear, in confidence and hope, on the assured footing of this one relationship, this unmerited sonship, we shall not forget our connexion with the whole Church, and, through the Church, with mankind; we shall gladly recognise the responsibility laid by God Himself upon us in adopting us into His family gradually to bring every member of the human race into the same supernatural fellowship with Himself; we shall remember that 'God, the Master of peace and concord, so willed that one should pray for all, according as He Himself in One did bear us all.'[1] We shall also 'recollect and feel that when we call God a Father, we ought to act like sons of God.' 'Respondere nos decet natalibus nostris.'[2]

NOTE TO CHAPTER IV

PRAYER TO DISTINCT PERSONS IN THE ETERNAL GODHEAD

1. It may be desirable and useful at this point to add some words in explanation of the offering of prayer to distinct Persons of the Eternal Godhead. In this connexion, it should be clearly understood that in addressing the Father, or the Son, or the Holy Spirit, we address the One Eternal God under the eternal distinctions of His Triune Essence. To the Church of Israel, the revelation on which worship rested was summed up in the sentence, 'The Lord our God is one Lord.'[3] To the Church Catholic, the Name of the one Lord our God is revealed as He is in His Triune Essence: the Father, the Son, and the Holy Ghost.[4] That revelation could be made by the God-Man alone. In His eternal Person, He united the uncreated and created natures,

[1] S. Cyprian, *De Orat. Dom.*, c. 4.
[2] Pont., *Vit. Cypr.*, *e.g.* cf. S. Chrysostom in *Matt. Hom.* xix. (S. Matt. vi. 7).
[3] Deut. vi. 4.
[4] S. Matt. xxviii. 19.

and thus unveiled to man the inner eternal distinctions in the Divine Nature, which are revealed also as strictly compatible with the Divine Unity.[1] The struggle with Arianism, and the Creed of Nicæa, really meant the reassertion of the Unity of God, and 'for the modern world, the Christian doctrine of God remains as the only safeguard in reason for a permanent theistic belief.'[2]

2. Into communion with the Triune God thus revealed we have been baptized. The Three Divine Persons have taken us into sacramental communion with the Unity of love, wherein they dwell eternally. And, on the basis of that revelation of the true inner Being of God, prayer has been addressed in the Church to the Three Persons in the Godhead, as well as to the Divine Unity. In fact, prayer to the Son and the Holy Ghost is a necessary and legitimate development from the Scriptural doctrine of Their Unity in the Divine Essence with the Father. (*a*) To Jesus Christ S. Stephen prayed at his dying hour in commendation of his parting soul, and in appeal to Him not to impute their sin to his murderers in condemnation.[3] Before Jesus Christ Ananias pleads the secret thoughts of his heart, and in addressing Him as Lord uses the significant phrase, 'All who call upon Thy Name,' an expression, common in the Old Testament, derived from the way in which prayers addressed to God begin with the invocation of the Divine Name.[4] To invoke Jesus Christ in prayer as Lord is to Paul the Apostle the practice of the Christian, as to Saul the persecutor it had been the mark by which he had recognised his victims.[5] Not only in the threefold entreaty that the 'thorn in the flesh' might be removed did S. Paul address Jesus Christ, but constantly in prayer for himself, in intercession for his converts, in thanksgiving, and in benediction, where he co-ordinates the Father and Christ.[6] And his prayer was no expression of passing emotion. It was, on the contrary, the result of a very definite conviction.[7] S. John is speaking of the Son of God when he writes, 'And this is the boldness which we have toward Him, that if we ask anything according to His will, He heareth us: and if we know

[1] S. John xiv. 11; 1 Cor. ii. 11; S. Matt. xxviii. 19. The reader may refer to Newbolt, *Religion*, p. 10.

[2] Aubrey Moore, 'The Christian Doctrine of God,' in *Lux Mundi*, p. 72. See also S. Athanasius, *Orat.* iv. §§ 9, 10.

[3] Acts vii. 59, 60.

[4] Acts ix. 13, 14. Cf. ii. 21 (Joel ii. 32).

[5] 1 Cor. i. 2.

[6] 1 Cor. i. 3; 2 Cor. xii. 8; 1 Thess. iii. 11, 12; 2 Thess. ii. 16, 17; 1 Tim. i. 12.

[7] Rom. x. 8-10.

that He heareth us whatsoever we ask, we know that we have the petitions which we have asked of Him.'[1]

On the same principle, prayer is addressed to the Holy Ghost because, in the Unity of the Divine Essence, He is one with the Father and the Son. He is invoked in benediction: 'The communion of the Holy Ghost be with you all.' He is addressed in intercession: 'The Lord direct your hearts into the love of God, and into the patience of Christ.'[2]

(*b*) That worship was directed to each of the three Persons of the Godhead in the ante-Nicene Church, and that the tribute of Divine honours to the Son and the Holy Ghost as God was not the addition or invention of later ages, has been conclusively proved by Bingham in the *Antiquities of the Christian Church*, bk. xiii. ch. ii., and by Dr. Liddon in the *Bampton Lectures* on *The Divinity of our Lord*, pp. 387-422 (11th edition). Pliny the Younger gives a Pagan's testimony to the Christian practice of reciting some form of prayer (*carmen*), 'Christo quasi Deo.' S. Ignatius bids the Roman Christians put up supplications to the Lord that 'he . . . may be found a sacrifice to God';[3] in S. Polycarp's *Epistle to the Philippians*, the Father and the Son are united in benediction and intercession;[4] in the *Apologies* of S. Justin Martyr and Tertullian, the adoration of Christ is asserted and justified;[5] Origen, with occasional inconsistency of language, insists upon the worship of Jesus Christ, illustrates it by his own personal example, and bases it upon the truth of His Godhead.[6] And in the early Christian hymns, such as the *Tersanctus*, the *Gloria in Excelsis*, the *Gloria Patri*, and the 'Hail! gladdening light,' the worship offered to the Father and the Son is offered also to the Holy Ghost.

(*c*) When, therefore, in the Prayer Book,[7] prayer in all its forms is addressed, as in the *Te Deum*, in the Litany, or Collects, or the *Veni Creator*, to each of the Persons in the Godhead, the English Church has been true to the teaching of Holy Scripture and to primitive doctrine and practice alike. The Three Divine Persons are thus addressed in regard to the special work of Each in creation, redemption, and sanctification. These works are, indeed, common to the Blessed Trinity as is the Divine Nature itself. In the Unity of the Godhead there cannot be any separa-

[1] 1 S. John v. 14, 15.
[2] 2 Cor. xiii. 14; 2 Thess. iii. 5 (S. Basil, *De Spir. Sanct.* 21).
[3] S. Ignatius, *Ad Rom.* 4.
[4] S. Polycarp, *Ad Phil.* 1 and 12.
[5] Justin, *Apology*, I. § 6; Tertullian, *Apology*, 21.
[6] See reff. in Bingham, *Christian Antiquities*, bk. xiii. 2, § 3, and *Dict. Chr. Biogr.*, Art Christology, vol. i. p. 490.
[7] Dr. Liddon, *Bampton Lectures*, Note F, pp. 530-542.

tion of interest. But, in reference to the Divine Persons, they are wrought in the order of the perfect revelation of the love of God, itself the expression of His Nature.

(*d*) At the celebration of the Holy Eucharist, it has been the usual, certainly the more ancient, law and instinct of the Church to direct prayer to the Eternal Father. Thus, the twenty-first Canon of the third Synod of Carthage (A.D. 397) directs that 'when we stand at the altar let prayer be always addressed to the Father.'[1] The reason was that when the Atoning sacrifice of Christ, 'finished in act, but ever living in operation,'[2] is solemnly pleaded before the Father, our Lord should be regarded as the Mediator, by Whose sacrifice we approach the Father, and by Whose merits and intercession we have access to the throne of grace and mercy. But the hymns and doxologies, used constantly in the Liturgies, are in themselves proofs that it was by no means intended to exclude the worship of the Son and the Holy Ghost together with the worship of the Father. Many instances will be found in the Eastern Liturgies, none more marked, perhaps, than in the Armenian; in the Mozarabic rite; and in the Roman, where there are three prayers addressed to our Lord.[3] Indeed, the offering of prayer to the Father in the Name of the Lord Jesus Christ is a worship of the Son as Mediator, an honour peculiar to Him, and incommunicable to any creature. From a passage quoted in Bingham's *Christian Antiquities* from S. Fulgentius, it is clear that the intention of the Carthaginian canon was not, in the least, to exclude the offering of worship to the Son and the Holy Ghost in the Church of North Africa.[4]

3. It should always be carefully remembered that prayers addressed to any one of the Three Persons do not imply the exclusive worship of that Person. In the prayer to One, the other Two are not excluded. 'We are,' it has been well expressed, 'addressing the Divine Essence, the One God, under one of the three eternal distinctions of His Life which have been

[1] Bishop Hefele, *History of the Councils of the Church*, vol. ii. 398. Bishop Gore, *The Body of Christ*, p. 103, says, 'To make the words of the Canon exact we should add "or to the Holy Trinity."' Similarly, in some of the most ancient forms, the first part of the *Gloria in Excelsis* closes in the Greek, and in the Celtic-Latin versions, with a full commemoration of the Holy Trinity. Procter and Frere, *A New History of the Book of Common Prayer*, pp. 462, 463, *n* 4.

[2] Gibson, *The Thirty-nine Articles*, vol. ii. p. 691.

[3] Liddon, *Bampton Lectures*, pp. 398, 399; Brightman, *Litt. Eastern and Western*, vol. i. p. 448, etc.; C. E. Hammond, *Litt. Eastern and Western*, pp. 293, 323, 327.

[4] *Christian Antiquities*, bk. xiii. 2, § 5.

revealed to us in the Christian dispensation.'[1] Such prayers do not need either defence or apologetic explanation. In special devotion to each of the Three Persons, all prayer is addressed to God. And when, in words such as, 'O Lamb of God: that takest away the sins of the world,' we adore the Saviour's manhood as well as His Godhead, we only do so because, since the Incarnation, His manhood is indissolubly united with the Godhead in His one eternal Person,[2] which is ultimately and, in reality, the Object adored. It is, on the same ground, that we include in the Litany appeals to our Lord's human sympathies as we beseech Him to 'deliver' and to 'hear' us.

4. Through prayer to the Three Persons in the Godhead thus reverently and intelligently offered, as they are addressed in our Book of Common Prayer, we learn, through our worship, more and more of the infinite love of the Triune God towards us. As we enter more deeply into the meaning of His love, it evokes grateful love within our hearts; and from that grateful love we may, by His grace, even now and here, attain some measure of the love of God for His Own sake and His infinite perfections, which kindles the adoration of unfallen angels and intelligences around the eternal throne. And the love of God is surely the secret of the power of prayer.

[1] Hutchings, *The Life of Prayer*, p. 15.

[2] S. Athanasius, *Ep. ad Adelphium*, §§ 3, 4, points out that the object of Catholic worship is not the human nature of Christ as such, but the Word Incarnate. See also Dr. Pusey, *Spiritual Letters*, p. 261.

CHAPTER V

PRAYER AND ITS ANSWER IN THE NAME OF CHRIST

> This is the pre-eminence of our High Priest, Who is an orator for us all, that the Lord cannot reject His prayers. Therefore, committing our daily orisons to our High Priest, to bear them into the Holy of Holies before His Father, they are in a sure hand; and 'they that know His Name will put their trust in Thee'; much more they that know His office perfectly. Bishop Jeremy Taylor, *Christian Consolations, Works*, vol. i. p. 133.

A. *The growth of our Lord's teaching on prayer.*

1. Nowhere, perhaps, in the whole course of our Lord's teaching, is the wonderful absence of any haste or precipitancy more conspicuous than in the education of the disciples in regard to the subject of prayer. In the spiritual training of the Apostolic band, through whom the worship of the Christian Church would, afterwards, begin its wonderful development, His maxim was, 'In due time.' 'The principle,' it has been said, 'on which Christ conducts His teaching is that the full greatness of a truth is not unveiled until the eye has been strengthened, and a hope is not shattered until its compensation has been provided. It is because He is the educator, Who in nature lets the blossom fall only when the fruit forms, and suffers the leaves of last autumn to remain on trees whose young buds need such shelter. . . . There are in the teaching of Christ, both in the Bible and in Providence, reticences

and pauses which temper the truth to feeble minds as clouds chasten light.'[1]

So it was with regard to that highest teaching on prayer given in the upper chamber on the night of the Passion. Of that teaching the prelude had been the institution of the Holy Eucharist, for its celebration was intended to become 'the most solemn prayer, joined with the most effectual instrument of its acceptance';[2] the teaching culminated in the High-priestly prayer, the prayer of the Lord's self-consecration. Afterwards, in the garden of Gethsemane, His teaching and His devotion found final expression in the one intense desire, 'O my Father, if this cannot pass away, except I drink it, Thy will be done.'[3] In either prayer, the Lord sought and received the assurance that every detail of His Life and Passion contributed to the purpose of the work which he came to fulfil. On the Cross He sealed, by His voluntary Death, the obedience of His incarnate Life. But it was only on that night, closing the last but one of 'the days of His flesh,'[4] that this teaching could have been given. 'The Twelve,' to whom it was imparted, had been appointed, primarily, that 'they might be with Him.'[5] Before they became capable of receiving it, they must learn to love Him, and, in loving, to understand Him. Then, when He saw that in measure they had attained the faith essential to the apprehension of the truth, 'Ye have loved Me, and have believed that I came forth from the Father,'[6] when their character had been tested sufficiently to justify the charge of their Master's interests, it was possible to unveil to disciples who were, by this time, in true moral and spiritual sympathy with Himself, the wonderful nature of the prayer of the future. If that

[1] Vaughan, *Prayers of Jesus Christ*, p. 46.
[2] Bishop Jeremy Taylor, *Rules and Exercises of Holy Living, Works*, vol. iv. p. 269.
[3] S. Matt. xxvi. 42
[4] Heb. v. 7.
[5] S. Mark iii. 13.
[6] S. John xvi. 27.

teaching is to be apprehended with any degree of fulness, our desire, not for ourselves alone, but for others, must be that definite faith as well as love may be deepened. But as we cherish that desire, the thought of our Lord's method of spiritual education, and the contrast suggested by it between His wise and tender patience and the feverish haste, as unwise as it is inconsiderate, which characterises much of our own method, may suggest lessons which we shall do well to learn.

2. Our Lord had already bestowed, probably on two occasions, in longer and shorter form, His wonderful gift of the Lord's Prayer, although on the two occasions the variations were significant alike in circumstance and aim.[1] He had given the prayer as a model on which all prayer should be framed: 'After this manner therefore pray ye.'[2] He had bound upon the disciples the use of the actual words: 'When ye pray, say.'[3] Besides these commands, by which the worship of the Church would be guided, they had received simple counsels as to method and disposition in praying. By large general promises, they had been encouraged to believe in the efficacy of prayer: 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.'[4] To united prayer the promise was especially emphatic, and the Divine Mediator pledges the Father's willingness to hear and answer: 'If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven.'[5] Subsequent teaching entered into further detail. In the parable of the Unjust Judge, the need of the faith which perseveres in prayer, quiet, persistent, and determined, had been

[1] By some it is thought that 'both Evangelists give a form current when they wrote.'—F. H. Chase, *Cambridge Texts and Studies*, vol. i. no. 3, p. 11, note.

[2] S. Matt. vi. 9.

[3] S. Luke xi. 2.

[4] S. Matt. vii. 7.

[5] S. Matt. xviii. 19.

impressed by a strange and powerful figure; but so rare is that kind of faith, that the Lord Himself puts the question whether, 'when the Son of Man cometh, He should find it on the earth?'[1] The same truth is illustrated by the parable of the Friend at Midnight.[2] In the latter parable it is the liberality, in the former the righteousness of God, on which the faith that faints not is to rest. By the courageous importunity of the Syro-Phœnician woman and its reward, the teaching of either parable was impressed in act.[3] The parable of the Pharisee and the Publican had indicated that the humility, which consists in a true estimate of the relation of the sinful man to God, is a condition indispensable to the acceptance of prayer.[4] And, on the morning of the day of the tremendous conflict between the authority of Christ and the authority of the chief priests, and the scribes, and the elders, which closed the Lord's public teaching, the confidence of the faith which claims an answer, because it recognises and accepts the Divine will, was stated in language, of which the Revised Version has unfolded to English readers the marvellous power: 'All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them.'[5]

B. *The teaching in the upper chamber; the meaning of 'the Name.'*

But the Lord's Prayer itself was to receive a deeper significance. Conditions of effectual prayer must be stated in a way by which such prayer would be linked most closely with the life and purpose of the Incarnate Son of God as a Mediator, not only in His humiliation but in His glory. A new power in prayer awaited its unveiling. When able to bear the teaching, the disciples must learn that, if the Divine promises

[1] S. Luke xviii. 8. [2] S. Luke xi. 5-8. [3] S. Matt. xv. 27, 28.
[4] S. Luke xviii. 9-14. [5] S. Mark xi. 24.

were wonderful, their fulfilment and the method of fulfilment would be more wonderful still. That instruction was given in the 'central teaching of Jesus Christ.' It is teaching which stands midway between that which He gave in His visible ministry on earth, and that which, by the Spirit, was given to the Apostles, and through them to the Church in all ages. Prayer must be offered as prayer is also answered in Christ's Name.[1]

To apprehend at all adequately the real significance of the Lord's words on prayer in His Name, it is essential to recollect the full meaning of the term 'name,' and especially the Name of God, in the language of Holy Scripture. No large number of instances are needed to show that, in Hebrew thought, the names given to persons or places meant far more than mere tokens of distinction. The Hebrews frequently used 'name' as almost an equivalent of the 'personality,' or character, or nature of the person, place, or object named, and this Hebrew usage deeply influenced the corresponding Greek term in the New Testament.[2] Sometimes the name, as, for instance, in the case of Jacob, expressed the character of its bearer; or as in the case of Solomon, named by Nathan 'Jedidiah' (beloved of Jah), the favour shown him by the Lord; sometimes the work which the man so called was destined to accomplish, as in the well-known case of Abraham; or a special capacity, as, for example, of communion with God, as in the case of Israel; or a special mission, as that of Elijah, sent to restore the worship of Jehovah, the one true God; or the idea of authority, as in the expression of a name being called over a nation or a city. Sometimes, again, by a significant alteration, a name might indicate a judgment passed over a person

[1] S. John xvi. 23, 24.

[2] See Art. 'Name' in Hastings' *Dict. Bible*, vol. ii. p. 478; and Bishop Westcott, *Epistles of S. John*, p. 129.

whose former name underwent a change, expressive of a change in his own character in relation to God.[1]

So it was that to an Israelite the Name of Jehovah expressed, not only the revelation of the Divine Being given by a special title, but also the whole sum of His nature, attributes, and character as He manifested Himself to men. When Moses received that revelation which is the foundation of the Old Testament theology in its strictest sense, 'I AM THAT WHICH I AM,' . . . 'I AM hath sent me unto you,' God also said, as He proclaimed Himself to be 'the God of Abraham, the God of Isaac, and the God of Jacob,' 'This is My Name for ever.'[2] And in the Psalter, Jehovah and 'His Name' are used interchangeably. Thus—to offer but one example—in Psalm cxxxv. 1, 3, 13, 14, the choir in the Temple service sang, as, in sense far deeper, we sing the *Te Deum*:

> Praise ye the Name of JEHOVAH;
> Praise *Him*, O ye servants of JEHOVAH;
> Praise ye JAH; for JEHOVAH is good:
> Sing psalms unto His Name; for it is pleasant.
> Thy Name, O JEHOVAH, *endureth* for ever,
> Thy memorial, O JEHOVAH, throughout all generations.
> For JEHOVAH shall judge His people,
> And repent Himself concerning His servants.[3]

To speak of the Holy One of Israel was, practically, to pronounce the Name of the Lord, because being, in His inner nature, what He revealed Himself to be, He could not but be holy: 'I am the LORD, your Holy One, the Creator of Israel, your King.'[4] Thus to honour or to dishonour His Holy Name was to honour or dishonour Himself. When His true nature was recognised, and the holy people, with whose destinies His Name was linked, were responsive to the Divine

[1] Gen. xxv. 26, xxvii. 36; 2 Sam. xii. 24, 25; Gen. xii. 3, xvii. 3, 4, xxxii. 28; 1 Kings xvii. 1, xviii. 37-39; 2 Sam. xii. 28; Jer. xxii. 28.

[2] Exod. iii. 14, 15. [3] Cf. Ps. cxlv. 2. [4] Isa. xliii. 15.

revelation, He was 'sanctified.' When the iniquities of the people compelled the concealment of any of His great attributes, such as His all-sovereign power in the eyes of the nation, so that His nature was misinterpreted, He was 'profaned.'[1] Thus to men trained as were the Lord's disciples in the Church of Israel, and profoundly influenced by the Old Testament, the 'Name' of God was not only an expression of the deepest significance and power,[2] but it implied also moral relationship between God, Who thus revealed Himself, and the man with whom 'the high and lofty One that inhabiteth eternity' would 'dwell,' if the conditions of that indwelling were fulfilled.[3]

It was, we must remember, with minds for long accustomed to such a use of the term 'the Name,' with the sentence just spoken to them, 'Believe Me, that I am in the Father, and the Father in Me,'[4] freshly ringing in their ears, with faith adequate to the confession, 'We believe that Thou camest forth from God,'[5] uprising in their souls, that the disciples listened to the words, 'And whatsoever ye shall ask in My Name, that will I do, that the Father may be glorified in the Son. If ye shall ask Me anything in My Name, that I will do.'[6] They had already heard from their Master's lips much about prayer. Now they must learn that, in the future, prayer such as He had taught them must be offered in fellowship with Himself, Who had revealed Himself to them. That would be the new ground on which they would claim to be heard, for the use of His Name implies a recollection of the Unity of the Divine and Human

[1] Cf. *e.g.* Isa. viii. 13; Ezek. xxxvi. 23. [2] Ps. cvi. 8.

[3] Isa. lviii. 13. A theory recently put forth by Mr. F. C. Conybeare in the *Jewish Quarterly Review*, ix. p. 581, that our Lord's teachings in regard to His Name, and the Apostolic usage of that 'Name,' are to be interpreted in the light of popular Jewish and Greek superstitions with regard to pronouncing the name of the deity in an invocation for magical purposes, seems wholly to ignore the influence of the Old Testament.

[4] S. John xiv. 13. [5] S. John xvi. 30. [6] S. John xiv. 13, 14.

natures in the one person of Jesus Christ.[1] It would be a new plea for the success of their petition. But it would also impress on prayer a new character. It must be in full accord with His mind, His will, His purpose of love, in Whose Name it is presented. In these discourses in the upper chamber, the expression 'in My Name' is repeated five times. On each occasion, some fresh aspect under which 'prayer in the Name of Christ,' the special feature and distinctive characteristic of Christian prayer, may be viewed, is presented to us.

c. *Prayer in the Name of Christ under its fivefold aspect.*

1. In the first of these sayings (S. John xiv. 13, 14), our Lord, having revealed the object of faith, 'He that hath seen Me hath seen the Father,'[2] had just unfolded the life of faith. The reality of that life is proved by the works, above the limits of any natural order, showing in themselves that they are wrought in the power of the Divine life. In their spiritual results, the works of the disciples—the works of the Church through all ages—would be works even greater than those which, during the days of His flesh in visible form on earth, were wrought by the Lord Jesus Himself. But the fountain of power is opened at the throne of God, for there He sits to Whom 'all authority hath been given in heaven and on earth.'[3] He is the real worker; they are the instruments. Such they become only through faith, itself depending on their union with Him, and through prayer in His Name. To their life and their work there is but one end, as there was but one end to His—'That the Father might be glorified in the Son'; that all the perfections of the

[1] Bishop J. Wordsworth, *Considerations on Public Worship and the Ministry of Penitence* (1898), p. 15. [2] S. John xiv. 9.
[3] S. Matt. xxviii. 18; Cf. Acts iii. 16; iv. 12.

Divine character might become revealed in the redemptive work of the Incarnate Son, made known and applied. We turn to the Acts of the Apostles and the Apostolic writings. There we see that the promises were fulfilled by the facts, and that the power won by the constant prayer in the Name of Christ is a reality. Thus, to link the words of this central teaching of the Lord on prayer with its issues, as recorded in the book of the Acts, and as worked into the normal Christian life in the Epistles, is to realise that this teaching was no esoteric doctrine intended for a few exceptional souls, but that, through its development by the Apostolic company, the Lord intended to make it a means of guidance for the whole body of Christian people.

Bearing this thought, both now and afterwards, steadily in mind, we see that prayer, in the Name of Christ, rising up to the Eternal Father, the Source of the indivisible Godhead, is an instrument of power. We are not to confine our thoughts here merely to personal prayer. The personal prayer must be linked, as, indeed, the Lord's Own Prayer is a perpetual reminder, to the prayers of the Church and its sacramental acts. To learn, in increasing measure, thus to unite personal prayer with the prayer of the whole body, is to experience in yet higher measure the power which finds expression whenever we say 'through Jesus Christ our Lord.' As the Head, in His glorified Manhood, of the Church, He offers the prayers of His people, and in Him each member is linked with the whole Body. And the unselfishness, trained in a conscious sense of Church membership, breaks through the barrier which, in our own lives, hinders the manifestation and operation of that power, and so brings dishonour on our Lord.[1]

[1] It is the remarkable consciousness of this larger life of prayer in Christ's Name which gives peculiar power to worship and the Christian life in parts of the Eastern Church, more especially the Church of Russia, as illustrated by the clergy and laity, who best illustrate the type of character evidently formed in it. 'Ask,' writes

2. To the teaching on prayer in His Name, as an instrument of power, the Lord attached conditions. In close connexion with His own title of 'the true Vine,' under which He spoke in words, than which none are more deeply impressed on the Christian consciousness, of the relation to Himself of members who share in His life, He said, 'If ye abide in Me, and My words abide in you, ask whatsoever ye will, and it shall be done unto you.'[1] The man whose mystical union with Christ is practically effective, is the man in whom Christ's words abide. The promise made to prayer is a promise made to the faithful. It is distinctly to men, in whose spiritual being the words of the Lord are taken 'as principles of life, guides of thought, and motives of action,'[2] that the great privilege of prayer as an instrument of power, with all its manifold results, is assigned. And, unquestionably, among 'those words of Christ,' which are to 'abide in' us, are the words by which He instituted the Sacraments of Baptism and the Eucharist in His Church. It is, indeed, not unlikely that the instruction concerning 'the vine and the branches' had been almost immediately preceded by the words pronounced at the blessing of the Cup: 'Drink ye all of it; for this is My Blood of the Covenant, which is shed for many unto remission of sins.'[3] But no less powerful than these are other 'words,' in which, as in the Sermon on the Mount and in many parables, He bade His members

Father John Sergieff, 'for both spiritual and material blessings, not only for yourself, but for all believers, for the whole body of the Church, not separating yourself from other believers, but in spiritual union with them, as a member of the one great body of the Church of Christ, and loving all, as your brethren or children in Christ, as the case may be. The heavenly Father will fill you with peace and boldness.'—*Thoughts and Counsels of Father John*, p. 59.

[1] S. John xv. 7. 'The union between the vine and the branch is in very deed a prayer-union.'—A. Murray, *With Christ in the School of Prayer*, p. 253.

[2] T. D. Bernard, *The Central Teaching of Jesus Christ*, p. 224.

[3] S. Matt. xxvi. 27. Archbishop Trench, *Studies in the Gospels*, p. 278. By some writers, as Archdeacon Freeman, the blessing of the Cup is placed just before the High-priestly prayer: S. John xvii.

make the Divine character manifested in Himself their character, and the Divine purpose which He became incarnate to accomplish, their purpose. The character must be in harmony with the Name, if the Name is to be so borne as to secure attention to the claim made because of it. And to such as live in thoughtful, active correspondence with Himself, and to these alone, the Lord promises proportionate power in prayer. 'Ask,' *then*; 'whatsoever ye will,' 'ask it,' Christ means, 'because then My will is yours': the command is unrestricted. 'And it shall be done unto you': the promise is most comprehensive. Nor does it remain undefined: 'Herein is My Father glorified, that ye bear much fruit.'[1] In a world which, in its spiritual fatigue and spiritual sterility, needs the gracious revelation, the Divine perfections are manifested again and again, as generation succeeds generation, in productiveness of Christian character and Christian work: character formed in the imitation of Christ, work carried on in His spirit. By that life of fidelity to the conditions of prayer which will be answered in power, the character of God shines forth in life and act, and 'so,' says our Lord, 'shall ye be My disciples.' The words passed into historical fact in those 'fruits of righteousness'[2]—that combination of character and work—delineated in the bright pictures of the Pentecostal Church; in the kingdom of God described by S. Paul as expressing itself in 'righteousness and peace and joy in the Holy Ghost';[3] in the life of 'fellowship with the Father and with His Son Jesus Christ,'[4] which is the theme of the First Epistle of S. John. 'God has attached the development of His glory by a mysterious providence to our prayers.' How serious, then, the responsibility incurred by neglect. 'Christ the creative Word speaks thus in our prayers, and our prayers cannot fail of their effect.'[5] How dis-

[1] S. John xv. 8. [2] Phil. i. 11. [3] Rom. xiv. 17. [4] S. John i. 3.
[5] R. M. Benson, *The Final Passover*, vol. ii. pt. 2, p. 40.

loyal the want of faith which, nevertheless, fails to enter into the largeness of His purpose.

3. For such failures, if wilful, we can plead no excuses. 'No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from My Father I have made known unto you. Ye did not choose Me, but I chose you, and appointed you, that ye should go and bear fruit, and *that* your fruit should abide; that whatsoever ye shall ask of the Father in My Name, He may give it you.'[1] The sentences were spoken primarily with especial reference to the Apostolic office, but not to Apostles only do they belong. The loyal servant becomes by grace the friend of Jesus Christ. What does that friendship imply? It implies intelligence and eager sympathy; it implies interest in the eternal purpose of God in Christ made known in the Mediator, Himself the revelation, to us; it implies such fellowship of mind, and feeling, and action, as will pray and work in constant touch with Him. The choice had been His, not theirs; the appointment His act; and therefore the mission, and the work consequent upon it, might surely claim His benediction. In fulfilment, then, of these conditions, they had a right to appear before God the Father, and pray to Him in vital union with the Lord, whose servants and friends they were. Certainly, to those who have been called and ordained to 'the same office and ministry appointed for the salvation of mankind,' the charge comes home with peculiar force; but their mission, their evangelistic function, their service of intercession, though exercised in special ways on behalf of the whole society, represents a mission, a function, a service inherent in the Apostolic Church, and, therefore, in all its members sacramentally incorporate in the mystical body of the Incarnate Son. On the clergy, and on the faithful laity also, the Lord

[1] S. John xv. 15, 16.

imposes here a further obligation to 'pray' the Father 'in His Name.' The prayer, which shall become an instrument of power, requires not only the indwelling of His word, the reception of His sacraments, the formation of His character, work done in His spirit; it requires also intelligent, loving, enthusiastic co-operation with His purpose; growing interest in all the higher communications of His truth; perseverance in sustaining the character and the work begun by His grace, so that the result of both may continue from generation to generation, when our own service, necessarily incomplete, is ended here; joy in seeing each measure of success, wheresoever it be, granted to that work. It was to His friends and neighbours that the Good Shepherd said, 'Rejoice with Me, for I have found My sheep which was lost.'[1] Comprehension, then, of the purpose of Christ, a spiritual imagination large enough to embrace a portion, at least, of His plans, a growth of love able to sympathise, a ready will to co-operate, must accompany the churchman's prayer in His Name. With the spirit of such prayer, as the Saviour contemplates, personal selfishness, parochial selfishness, diocesan selfishness, nay, even the selfishness which cannot realise the mission of the Church beyond the limits of a province, is incompatible. Of indifference to missionary work, and of distrust of the power latent in the Church to convert unbelievers, and to build up the baptized, we need no further explanation than our own failures, our own heedlessness to enter into this condition, indispensable to prayer in the Redeemer's Name.

4. He carries us further still. On that night, in the upper chamber, He spoke to the disciples of the intercourse of the future, the intercourse 'in that day' which dawned on the first Easter, and became morning at the first Christian Pentecost, the 'day' in which we

[1] S. Luke xv. 6.

are living now. 'The terms and character of communion with God in Christ,' under which the Church still maintains that communion, are laid down:

'In that day ye shall ask Me no question. Verily, verily, I say unto you, If ye shall ask anything of the Father, He will give it you in My Name. Hitherto have ye asked nothing in My Name; ask, and ye shall receive, that your joy may be fulfilled. These things have I spoken unto you in proverbs: the hour cometh, when I shall no more speak unto you in proverbs, but shall tell you plainly of the Father. In that day ye shall ask in My Name: and I say not unto you, that I will make request of the Father for you; for the Father Himself loveth you, because ye have loved Me, and have believed that I came forth from the Father.'[1]

The translation in the Revised Version of the New Testament, with its marginal notes, makes the general sense of the passage, which must be taken as a whole, easier than it has hitherto been for those who can read the English only, although no translation can altogether express the deep meaning of the Greek. In the 'day' of the new dispensation, revelation will be complete. Hitherto, as indeed on that evening, they had asked their Master, as they might have inquired of a personal earthly teacher, many questions. In that day, such questions suggested by curiosity and wonder would be asked of Him no longer. The reason had already been given. When 'the Spirit of the truth' should have come, 'He would guide them into all the truth,'[2] by revealing in their completeness the whole significance of the Incarnation, and the entire range of the work of the Incarnate Son. He would glorify the Lord Jesus, and He would announce to the disciples the things of Christ already come, and to come. But now the Lord says that there was a further reason why questioning should cease. The hour was fast approach-

[1] S. John xvi. 23-27. [2] S. John xvi. 13.

ing when, no longer in the old method of instruction, suggestive, indirect, in parable, at times apparently paradoxical, but without reserve and without restriction, He would make announcements concerning the Father. The promise has been abundantly fulfilled. We know that, after the Resurrection, He made such announcements. Since Pentecost, He has made announcements yet clearer in the power of the Spirit through Apostolic teaching, and in Apostolic writings. In the communications of God to man He is still Mediator, not only by what He did and said, but by what He does and can do,[1] as, from age to age, His Spirit sheds fresh illumination on the inexhaustible meaning of His words.

5. But as the communications of God to men were to become clearer, so their approach to the Father, our Father in Christ, through the glorified Mediator, would be opened freely and widely. With His Own solemn asseveration, 'Verily, verily,' He promises that what is asked in His Name, asked in moral and spiritual identification with His life Who came to do His Father's will, and became 'obedient even unto death, yea, the death of the cross,'[2] should be given by the Father in His Name. Prayer that is the instrument used by Christ for the exercise of His power, prayer offered continuously by those in whom His words abide, prayer in growing sympathy with the range of His purposes, carries with it the pledge of an answer. Into prayer, a vital power which, up to Pentecost, had been hitherto unknown, was introduced by the Name of Christ, Who lifts us to the Father. And for the disciples, and those of whom it can be said by Christ, 'Ye have loved Me, and have believed that I came forth from the Father,'[3] no further request need be added by the Mediator. Their interests in prayer would be recognised by the Father as identical with

[1] See Eagar, *Butler's Analogy and Modern Thought*, pp. 139-143.
[2] Phil. ii. 8. [3] S. John xvi. 27.

the interests of His Son; they can come to the Father confiding in His love. Do they ask for one solid, one lasting guarantee? It shall be given in one crowning word:

'I came out from the Father, and am come into the world: again I leave the world, and go unto the Father.'[1]

Before and behind the manifestation of the Son on earth, there is 'the background of an eternity.' He had come 'to bring men to God.'[2] In God He reveals their eternal home.

The teaching on prayer in the Name of Jesus Christ our Lord can rise no higher. The prayer is offered in the full confidence of sons in the power of the Mediator Himself to His Father and our Father. The yearning of the human soul is satisfied because in Him it finds the certitude of reaching its true end: 'Ask, and ye shall receive, that your joy may be fulfilled.'[3] The moral and practical result is stated in two sentences by S. Paul in the Ephesian epistle: 'Through Him we both have our access in one Spirit unto the Father'; in Christ Jesus our Lord 'we have boldness and access in confidence through our faith in Him.'[4] The language of the Apostolic age has found echoes in our own. In speaking of those 'whose home is prayer, whose labour is prayer, whose rest is prayer,' Dr. Pusey is said, by those who knew him, to have described himself without intending to do so. 'He frequently said that to turn to his prayers was like going home.'[5]

But the reality of our belief must be proved by action. In the light shed on prayer in the Name of Christ, as including within itself a vital power which God himself recognises, and which He uses in the

[1] S. John xvi. 28.
[2] 1 S. Peter iii. 18.
[3] S. John xvi. 24.
[4] Eph. ii. 18; iii. 12.
[5] *Spiritual Letters of E. B. Pusey, D.D.*, p. xiv., and *Lenten Sermons*, p. 337.

development of His own purpose, indifference to prayer, alike in public and in private, assumes the gravest aspect. It indicates distrust of most sacred words spoken by Him in Whom we, as Christians, profess absolutely to believe. And, if we do trust those words, the range of prayer in all its forms will expand; the measure of desire in regard to all the gifts of God to be won through petitionary prayer, and then used for His glory, will rise. With the poor standard of effort and achievement which is so unworthy of the members of the Body of Christ, which so obscures His glory, which loses to the Church so much of devotion that might be hers, we shall, by striving to learn in practice the meaning of prayer in His Name, be no longer content. Such prayer for ourselves, such prayer for our fellows, will be animated and invigorated by the conviction, not only that God in Christ will bless, but that in Christ, and for His merits, our nature is worthy of the blessing, and such a conviction gives its deepest meaning to hope.

D. *Our Lord's Intercession, the Holy Eucharist, and the prayers of the Church.*

Three further thoughts remain: 1. We have seen that the teaching in the upper chamber on the night of the Passion was intended for the Church in all ages. Prayer in the Name of Jesus Christ is, therefore, a perpetual act. '"Through Jesus Christ our Lord" sounds through all worship, in all churches, and all ages,'[1] and He has taught us what is involved in that form of words. But the source of the power by which that act has been made perpetual, and the Church and each member of Christ's mystical Body are sustained in their prayer, lies beyond the veil. That power has its spring in the fact of His intercession. In the light

[1] T. D. Bernard, *The Central Teaching of Jesus Christ*, p. 155.

of the teaching which, in outline, we have endeavoured, keeping close to His Own words, to interpret, we can see that His intercession involves more than prayer on our behalf. Prayer is, indeed, included, though the glorified Redeemer does not pray to the Father in the sense in which the creature prays to the Creator. The word used in the approach of Christ to the Father, in the teaching in the upper chamber, is not the term expressive of the manner in which the creature approaches God. The latter (*αἰτεῖν*) has the sense of begging from a superior; the former (*ἐρωτᾶν*) implies an asking on equal terms. It is that word which is employed in S. John xvi. 26, xvii. 9, 15; and so, when He allowed His disciples to listen to such prayer as, we feel, must ever be proceeding at the right hand of the Father, 'He goes,' Professor Milligan has written,[1] 'in the full consciousness of mutual love in that Divine fellowship in which He knows that the will of the Father is His will, and in which, therefore, He has only to utter the thoughts that belong in common to the ineffable unity of their common life. But, so going, He prays.' We tread, now, on the holiest ground, but may we not believe that the prayer of Christ Jesus in His humanity is the link between an eternal 'asking' of the Only-begotten Son in the bosom of the Father, and the prayer of men upon earth?[2]

2. Yet more even than this is involved in the intercession. In His glorified humanity, He is symbolically revealed in the Apocalypse as 'a Lamb standing, as though it had been slain.'[3] He stands 'in the midst of the throne, and of the four living creatures,' the symbol of all created life, and 'in the midst of the elders' represent-

[1] Milligan, *The Ascension and Heavenly Priesthood of our Lord*, p. 153.

[2] Cf. Ps. ii. 7, 8; S. John xi. 42. The thought is developed in Andrew Murray's *With Christ in the School of Prayer*, pp. 131, 132.

[3] Rev. v. 6.

ing the Church. He stands in life as One Who in His manhood 'offered Himself without blemish unto God,'[1] and Who, having consecrated Himself, 'entered into heaven itself, now to appear before the face of God for us.'[2] In virtue of the eternal value of that once-made offering of Himself, sealing in obedience even unto death the obedience of His sacrificial life, He presents His perfected humanity to the Father with Whom He is One, and that presentation includes His whole present action as Man on our behalf. Through Him our prayers, made in union with Himself, are offered. By His knowledge of the works of each of the seven churches of 'Asia,' typical of the Church in every age, we are assured that His mystical body is sustained and guided by the glorified Head. In many other passages of the New Testament, alike in the history of the Acts of the Apostles as in the teaching of the Epistles, we have glimpses of His constant activity on behalf of the members of His Body. He has promised to 'receive' us at last 'unto Himself; that where He is, there we may be also.'[3] He has, in union with Himself, brought His people into communion with the Father, and in Him they are invested with a glory extending to all creation. And now, amid all their personal weaknesses and all their personal temptations, the work of His intercession is to preserve them in that communion by keeping them in Himself, 'keeping them in the Name' given Him by the Father, to be revealed in His Own Person.[4] Thus the condition of open communion between man and God, in which prayer is possible, rests on His invisible action within the veil.

3. But with that intercession in the heavenly state, the Church militant on earth cannot be disconnected. With the Sacrament of the Holy Communion, the

[1] Heb. ix. 14. [2] Heb. ix. 24. [3] S. John xiv. 3.
[4] S. John xvii. 11. See Bishop Westcott's note in *The Speaker's Commentary*.

teaching in the final discourses (S. John xiv.-xvii.), and the prayer of self-consecration (xvii.), are inseparably associated. Apart from their Eucharistic setting they cannot, in reality, be understood. If the basis of prayer in His Name is abiding in Him, and He in us, then assuredly that basis is secured by His indwelling through the sacramental reception of His Body and His Blood: 'He that eateth My flesh and drinketh My blood abideth in Me, and I in him.'[1] If it is through the presentation of the perfected human life, in virtue of the eternal value of the one offering, that we 'draw near with boldness unto the throne of grace,'[2] then, assuredly, our prayers must rise to the highest point of efficacy when, in the celebration of the Eucharist, we unite with them in pleading that offering, and, in receiving His Body and His Blood, appropriate the benefits of His Incarnation and His Atonement. What witness could attest more strongly the vital power of the teaching on prayer in the Name of Jesus Christ, emphatically connected by Himself with the institution of the Eucharist, than the practice of the whole Church, in all ages, to offer at the celebration of that Sacrament its deepest, largest, most intense prayers and intercessions?[3] In the growth of the ordered worship of the Christian Church, it was realised even from the Pentecostal days when 'they continued steadfastly . . . in the breaking of bread and the

[1] S. John vi. 56; cf. S. John xv. 1-8. [2] Heb. iv. 16.

[3] It has been so from the first. The prayer of wonderful beauty, with which the epistle of S. Clement of Rome concludes, is probably one, not as yet written down in a liturgy but modified at the discretion of the officiating minister, used by S. Clement at the Eucharist. In S. Justin Martyr's well-known description of the Sunday celebration of the Eucharist, he tells us that 'the president . . . offers up prayers, and thanksgivings, with all his strength,' see *Apol.* i. 67. Cf. S. Cyril Jer., *Cat. Myst.* v. 8, 9; Oxf. Tr. p. 275. Our private devotions at the Holy Communion might well be enriched by the use of some of the full and beautiful intercessions, now so readily accessible in translated forms for those who cannot use the original, in early liturgies, both Eastern and Western.

prayers,'[1] that between the institution and the discourses which accompanied it, there were 'living correspondences.' Unless we deny the promise of the Presence 'all the days,'[2] unless we disbelieve in the guidance 'of the Spirit of the truth into all the truth,'[3] unless we doubt 'the announcement of the Father' in the 'day' of the Pentecostal dispensation,[4] we must believe that it is, in the celebration of the Eucharist, that those who 'dwell in Christ, and Christ in them'[5] pray, more than at any other time, effectually in His Name. What is needed in the Church of England, to bring out the full power of such prayer, is that careful study of the Lord's teaching in the upper chamber, and its development in the Apostolic Church, which will infuse into the prayer offered at the celebration of the Eucharist fresh and deeper meaning; which will check the formalism inevitable without such study and meditation; which will lead us more and more to expect—and in experience the expectation has been verified from age to age—that in the celebration and the reception of that great Sacrament, the precious promise, 'If ye shall ask anything of the Father, He will give it you in My Name,' is most surely and completely fulfilled.

[1] Acts ii. 42 (after Pentecost) compared with Acts i. 14 (before Pentecost).
[2] S. Matt. xxviii. 20.
[3] S. John xvi. 13.
[4] S. John xvi. 25; cf. Acts i. 4; ii. 23.
[5] Exhortation before the receiving of the Holy Communion, Book of Common Prayer.

CHAPTER VI

THE ACTION OF THE HOLY SPIRIT IN PRAYER

> In worship, the Holy Spirit is inseparable from the Father and the Son. For dissociated from Him you will not worship at all; but being in Him you cannot by any means separate Him from God, any more than you can sever the light from things seen, for it is impossible to see the image of the invisible God, except by the illumination of the Spirit.
>
> S. Basil the Great, *On the Holy Spirit*, chap. lxiv.

A. *Unity of action between Christ the Mediator and the Holy Spirit.*

1. The action of the Holy Spirit in prayer, and prayer offered in the Name of the Lord Jesus Christ, are so closely linked, one with the other, that the former truth involves the latter. The sacred humanity of the Saviour received in the Incarnation itself the anointing of the Holy Ghost; at the Baptism there was a further anointing; once again, at His Ascension, the anointing was repeated.[1] The same Spirit by which the manhood of the Incarnate Lord has been moulded into what it is passes into His members; every part of their redeemed nature is pervaded by His presence; through His strength enabling their wills to respond to the Divine will, through His illumination developing their

[1] S. Luke i. 35; iii. 21; Acts ii. 33.

spiritual insight, through His gift of love enkindling their affections, they realise their true selves as God ever intended them to be.[1] The result is that Christ Himself is revealed and formed within them. To glorify the Son Who sends Him is the Spirit's loftiest task. In effecting the vital union of the glorified Head with the members of His Body, of the branches in the Vine and the Vine in the branches, that function of the Holy Ghost in man is accomplished. It is, as we have already seen, through the entrance of the Incarnate Christ into us, and communion on our part with Him Whose manhood is the avenue of our confident approach into the presence of God where He 'appears'[2] for us, that Christ's humblest follower exercises a privilege, greater than the high priests of Israel ever knew, in offering prayer in His Name, and receiving from the Father the answer in that same Name of authority and power.

2. Language, due in part to a defective theology, in part to popular hymnody which has much to answer for, has produced a conception of the relation between the work of the Holy Spirit and the work of the Saviour which is something more than inadequate. The ordinary reader must not imagine that this is merely a defect in technical theology with which he has no appreciable concern. The conception to which reference is made is, in reality, a cause of serious instability and weakness, of loss of confidence, and loss of the sense of reality in the Christian life, in sacrament, and in prayer. To be constantly speaking or singing of the Lord's 'farewell,' addressing Him as 'Thou art gone,' describing the Holy Communion as a 'bequest' or a 'legacy,' gradually stereotypes an impression that when the Pentecostal function of the Holy Ghost commenced, the Saviour's work was over, and His

[1] The subject is developed in Dr. R. C. Moberly's *Atonement and Personality*, chap. ix.

[2] Heb. ix. 24.

presence, in any real and practical sense, was withdrawn from the Church 'militant here on earth.'

Nor is the relation in which the Christian stands to Christ alone affected. In more directions than one, the work of the Holy Spirit Himself is misconceived and narrowed. To separate the function of the Holy Spirit from that of the Incarnate and glorified Lord is to offer an imaginary basis for the revelation of new truths and new methods which are not already included, even in germ, in the Person, the teaching, and the methods of Jesus Christ Himself. Thus, for example, the gracious assurances already considered with regard to prayer offered in His Name are by many regarded, if regarded at all, as applying only to the disciples addressed, and not as principles, in living energetic operation, whenever intercession or supplication is made at celebrations of the Holy Communion, in divine service, or in the private devotions of members of the Church. And not only so. The revealed facts that it is through the humanity of the Saviour that the Spirit is poured forth, and that to the glorified Lord still Incarnate the Spirit unites us, are obscured, and 'the immediateness of that human element in the application of redemption which is essential to real mediation between God and man is forgotten.'[1] As a consequence, that identification of the Christian with Christ, which is essential to the asking in His Name, is unrealised. When this is the case, it is almost inevitable that the instrumentalities, appointed in the tenderness and wisdom of God in Christ, not to interpose but to introduce, not to detach us from Himself but to attach, should be undervalued, and that moods and feelings should be too often

[1] Milligan, *The Ascension and Heavenly Priesthood of our Lord*, p. 201. Dr. Milligan, whose Presbyterianism adds significance to his words, proceeds to show how neglect of the word, the Sacraments, and the ministry is the result of such defective belief.

regarded as the only satisfactory evidence of the direct action of the Spirit, and His aid in approaching the throne of grace. In reality, all this is the substitution of means instituted by man for means instituted by our Lord; the personal influence of a favourite teacher; some fanaticism or some 'quietism' in the plan of prayer; excitement in lieu of the quiet, steady operation of grace in the faithful use of the Sacraments; the notion that it is only in exceptional ways that grace and truth are bestowed, and not in the persevering and daily communing with God.

B. *The assurance granted through the combined action of the Incarnate Son and the Holy Spirit in regard to prayer.*

The Lord's teaching in the upper chamber, followed by His teaching indirectly given through Apostolic writers inspired by His Spirit, is altogether different. Does He say, 'I will pray the Father, and He shall give you another Comforter, that He may be with you for ever,' One Who not only 'abideth with you,' but 'shall be in you'?[1] With the advent of that Comforter, His Own presence is pledged: 'I will not leave you desolate: I come unto you.'[2] Is He withdrawn in corporeal presence? It is only that a presence more intimate may succeed. Veiled for a while from the bodily eye, He is revealed to 'the eyes of the heart,[3] enlightened by that Comforter, and the result is life in its highest form: 'Yet a little while, and the world beholdeth Me no more; but ye behold Me: because I live, ye shall live also.'[4] The presence then promised, now realised through the Spirit, is the Emmanuel-

[1] S. John xiv. 16, 17. [2] S. John xiv. 18.
[3] Eph. i. 18. 'The heart' expresses the whole character of man here as in S. Matt. v. 8. [4] S. John xiv. 19.

presence, Divine and human. It is the presence which, in ways appropriate to each, gives its life to the word, to the Sacraments, to prayer in public and private, to the ministry in the Church. It is the presence which constitutes the Christian standing before God, and forms the character into correspondence with 'the mind of Christ,' which is the condition of asking in His Name. In the teaching of S. Paul, those 'in whom the Spirit of God dwells' are those 'in whom Christ is'; those who are in Christ Jesus, and are owned as His, are those who have 'the Spirit of Christ.'[1] Such was the Apostle's conviction as, under the guidance of the Paraclete, he developed and applied the Lord's Own revelation in passages saturated with inspiration. The presence of the assisting Spirit, the presence also of 'Christ Jesus . . . Who maketh intercession for us,'[2] coincident and inseparable,—this is the basis of teaching instinct with energy, hope, and stability respecting the action of the Holy Spirit in prayer.

He proceeds to describe that action in those who, controlled by the Divine Spirit, have a moral right to claim the baptismal privileges of sons of God:

'Ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. The Spirit Himself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *Him*, that we may be also glorified with *Him*.'[3]

The Apostle, in the midst of all his incessant activities, indicates the true place occupied by prayer in the life of the baptized. It is one of the real gains of the Revised Version of the New Testament that the English reader, in such passages as Rom. vi. 2-4, Gal. iii. 27, Col. iii. 3, etc., is enabled now to see for himself that the Apostle, under the Spirit's guidance, surveyed

[1] Rom. viii. 9, 10. [2] Rom. viii. 26, 34. [3] Rom. viii. 15-17.

from the baptismal standpoint the whole field of the Christian life.[1] It is so in the present instance. 'In that sacramental moment—that historic fact in your life—ye received,' he says, 'a spirit proper not to slaves tending to fear, but a spirit proper to sons of God, qualifying us to pray in the full consciousness of ties formed in a life higher than this world, and of a destiny which is eternal.' The impulse to prayer, the germ of that faith by which, 'in coming to God,' we 'believe that He is, and that He is a rewarder of them that seek after Him,'[2] is His free gift. As to the reality of that supernatural faculty implanted within us, grafted upon the natural sense of dependence on a *faithful* Creator, we are not left to moods and feelings. It is linked with our Baptism. Thus the power to pray is the result of God's own grace preceding prayer. If the truth is one which encourages us, it is also one to humble. How absolutely it bars the spiritual pride, apparent often in an affected manner, if not actually expressed in speech, at our attainments in prayer, when those attainments, if real, are due to the preventing grace of God,[3] Who has a right to claim everything in our nature as owing Him worship. Surely all we can do is, in the language of the baptismal office, to pray with gratitude to the Father, Who 'has vouchsafed to call us to the knowledge of His grace and faith in Him'; 'Increase this knowledge and confirm this faith in us evermore.' That growing knowledge, if used aright, communicates to the soul something of the moral unchangeableness of God, holding us back from any swerving or forsaking of Him.

Not less clearly does S. Paul indicate that in the

[1] The student of the Greek Testament may value references here to Bishop Lightfoot, *On a First Revision of the New Testament*, pp. 84 ff., and Bishop Westcott, *On Some Lessons of the Revised Version of the New Testament*, pp. 167, 168.

[2] Heb. xi. 6.

[3] 'Grace,' says S. Chrysostom, 'precedes our prayers always.' Quoted by Archdeacon Hutchings, *The Life of Prayer*, p. 44. Cf. S. Chrysostom, *Hom. in Rom.* xiv. (on viii. 26).

normal course of the relation between the soul and God, prayer cannot take the place of the Sacraments, in the administration of which, indeed, 'we draw near to God with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.'[1] It is always as a member of the family of God that the Christian prays. The action of the Holy Ghost, begun at Baptism in bestowing on him a spirit proper to sons, is enlarged at Confirmation, which, in the Apostolic and primitive Church, was the immediate sequel of the gift of the new birth. In His sevenfold power the Spirit is invoked; the laying on of the bishop's hand, immediately after that prayer of invocation, conveys the assurance to each of the confirmed that God has taken possession of him, sanctified and consecrated him again to Himself, and pledged Himself to keep him continually in His 'Fatherly hand.' As the confirmed kneel once more to pray, 'the Spirit Himself beareth witness with their spirit that they are children of God.' We receive the Holy Communion, and the same assurance is repeated. The first words audibly spoken by those who have received the sacred food, with which the children of God are fed, are 'Our Father.' Once again, 'the Spirit Himself beareth witness with our spirit that we are the children of God.' When sin has been wilfully committed, when the current of prayer is hindered, when through the conscious breach of correspondence with God we feel that 'He heareth not sinners,'[2] but when through His prompting we throw ourselves on the relationship which cannot be lost or forfeited, the Spirit still bears witness with our spirit, in Confession and in Absolution, that 'we are children of God.' The unshaken conviction of the Spirit-bearing Church comes to the aid of the sinner's trembling faith: 'If any man sin, *we* have an Advocate

[1] Heb. x. 22. [2] S. John ix. 31.

with the Father, Jesus Christ the righteous: and He is the propitiation for our sins.'[1] At each point of the new life in Christ, the action of the Spirit links prayer with sacramental grace, and, in that unity, prayer is exalted and strengthened in ways which subjective pietism however earnest—its earnestness may often shame ourselves—can hardly realise.

c. *The support of the Spirit's intercession.*

The Divine Spirit then supports the witness of the spirit of each Christian to the fact of his adoption. In Galatians iv. 6, a passage parallel to that in the Epistle to the Romans, the Apostle had already written, 'Because ye are sons, God sent forth the Spirit of His Son into our hearts, crying, Abba, Father.' It is clear that, in the Apostolic Church, it was by the 'cry,' the earnest supplication, addressing God as 'Father,' primarily, we can hardly doubt, in the Lord's Prayer,[2] that the supporting witness of the Spirit was borne. But the cry was the cry of the Church as a whole in the exercise of her common worship. Thus the action of the Spirit in prayer is not only met by the faith which, in Baptism, receives a new and supernatural character; it is not only exerted in connexion with the reception of subsequent sacramental grace, but in all great acts of common worship in the use of the Lord's Prayer, of the Psalter, and the creeds that action is experienced. He comes, with His outward witness in the midst of the Divine society, to support the inward, personal witness which might, otherwise, in our times of difficulty and discouragement, of lethargy and spiritual dulness, become almost inarti-

[1] 1 S. John ii. 2.

[2] Such is the opinion of Dr. Chase in his monograph on *The Lord's Prayer in the Early Church*, pp. 23, 24 (Cambridge *Texts and Studies*, vol. i. no. 3).

culate. We pray as members of 'the one body,' into which 'in one Spirit' we are baptized, and, often quite unconsciously, we are sustained by the prayers of the whole Church, into the larger life of which our own personal life is taken up.

Rising out of the life of sonship, and the Spirit's action in the prayers offered by sons in intelligent co-operation with their Father, S. Paul traces the eternal purpose of the love of God to carry forward the work of redemption stage by stage to its completion, to accomplish the deliverance from 'the bondage of corruption into the liberty of the glory of the children of God.'[1] This is the aim of the prayers of the Church, and of each of her members. But in the centuries of patient waiting for the realisation of that glorious prospect,[2] amid stress and conflict,[3] in the presence of interests so vast, what are the right subjects of prayer? How can the heavy responsibility of interceding prayer, laid on the Church and on her members, be borne? The Apostle is able to reassure us. Amid the groans of nature, and of the Christian people who have 'the first-fruits of the Spirit,' S. Paul heard also the voice of the Holy Spirit Himself: 'The Spirit also helpeth our infirmity'—He takes hold of the burden which lies upon us, and with us shares that burden,—'for we know not how to pray as we ought; but the Spirit maketh intercession for us with groanings which cannot be uttered; and He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to *the will of* God.'[4] So the intercession of the Spirit is described, and that intercession is, as S. Paul is careful to note, coincident with the intercession of 'Christ Jesus that died, yea rather, that was raised from the dead, Who is at the right hand of God.'[5]

[1] Rom. viii. 21. [2] Rom. viii. 25, 29. [3] Rom. viii. 22.
[4] Rom. viii. 26, 27. See Hutchings, *The Person and Work of the Holy Ghost*, pp. 185-188. [5] Rom. viii. 34.

D. *The intercession of the Spirit realised in membership with the Church, the body of Christ.*

Let no one suppose that this apprehension of the intercession of the Spirit is an apprehension reserved for small groups of men and women whose opportunities are unique, whose experiences are peculiar, whose lives are sheltered, who can offer for the purpose of communion with God long and uninterrupted hours. Not to such as these was the Epistle to the Romans addressed; not to such was this one marvellous disclosure of the intercession of the Holy Spirit, mentioned here only in the New Testament, made. Men and women who were at work in the world, surrounded by perplexities and trials, such as we can hardly realise, were told that to their feeble prayers the Spirit Himself would give direction and fervency, inspiring and expressing that intense desire for the coming of the kingdom, the doing of the will of God, which lies at the root of all true Christian prayer. If they were uncertain, in regard to this request or that one, what the Divine intention really was, 'He that searcheth the hearts knew what was the mind of the Spirit,' and the Spirit knew what was the mind of God.[1] If they hesitated as to their power, or as to their fitness to carry out the eternal purpose, the Spirit Himself was, all the while, 'making intercession for the saints,' the whole body of God's consecrated people, 'according to *the will of* God.' His was the prayer in full correspondence with the prayer of Jesus Christ, 'Sanctify them in the truth,'[2] that more and more completely the character of the Incarnate Son might be reproduced, and that His life might through His Church be carried forth into the world to bring it to God, and hasten the revelation of the kingdom in all its manifested glory.

[1] Rom. viii. 27; 1 Cor. ii. 10. [2] S. John xvii. 17.

Can that conviction of the intercession of the Spirit be realised among ourselves? In the light of the common prayer, 'Abba, Father,' we can hardly doubt that it was in acts of earnest, corporate worship that this intercession of the Spirit made itself felt in the Apostolic age. Such, for instance, was that act of worship described in the Acts of the Apostles, consequent on the return of S. Peter and S. John from their examination before the Council,[1] followed by a renewed manifestation of Christian self-sacrifice and Christian energy; such also that solemn 'ministration to the Lord,'[2] during which the Holy Ghost made known His will: 'Separate Me Barnabas and Paul for the work whereunto I have called them'; and then, after a new and special act of fasting and prayer,[3] He bade the officers of the Church to send them on their mission. Probably, if attendance at our own public worship were characterised by greater earnestness, more expectancy, a deeper desire to set forth the Divine glory, it would be in the great congregation, chiefly at the Holy Communion, though at other acts of corporate praise, thanksgiving, and intercession also, that the presence of the interceding Spirit would be realised. Into prayer new energy and interest would be infused; into the worshippers there would enter a desire so to consecrate their lives that the kingdom of God might be extended, and the lofty hope of the Second Advent might be fulfilled.

E. *Each part of our regenerate nature aided in prayer by the Holy Spirit.*

For, in His action in prayer due to His own initiation, the Holy Spirit touches and uses the whole of the nature regenerated and strengthened by Himself.[4] From

[1] Acts iv. 23-31. [2] Acts xiii. 2. [3] Acts xiii. 3.
[4] S. Jude 20: 'Praying in the Holy Spirit.' See Bishop Hall, *Confirmation* ('Oxford Library of Practical Theology'), pp. 174, 175.

the Person of the Spirit, spiritual influences are constantly transmitted to the whole of our own personality if it be responsive to Him. The continuous energy by which, from generation to generation, the practice of public worship is upheld, and habits of private prayer are sustained, both, we would humbly trust, improved by use and experience, is the spirit of 'true godliness.' It is, in other words, that loving reverence, wherein the knowledge of 'the Only true God, and Jesus Christ Whom He has sent'[1] expresses itself, which is one of the seven immediate gifts of the Holy Ghost. Through Confirmation that gift has been securely transmitted; and we acknowledge its operation when, at the close of Divine service, we say, 'Almighty God, Who hast given us grace at this time, with one accord to make our common supplications unto Thee.' We express our reliance upon its power when, in commencing the celebration of the Holy Eucharist, the priest prays for himself and for the congregation: 'Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy Name.'

1. The first inward movement towards God in prayer lies in the will, and it is the Holy Spirit Who enables the will so to acknowledge Jesus Christ as to fulfil the essential condition of praying in His Name; 'No man can say, Jesus is Lord, but in the Holy Spirit.'[2] The true liberty, the freedom from the fetters of sin restraining the will from that practical, loyal acknowledgment of Christ as Lord, is the Spirit's gift; 'Where the Spirit of the Lord is, *there* is liberty.'[3] The gift of 'a hearty desire to pray' is one which, if sincerely asked, will not be denied;

> LORD, Thou hast heard the desire of the meek:
> Thou wilt prepare their heart, Thou wilt cause Thine ear to hear.[4]

---

[1] S. John xvii. 3.
[2] 1 Cor. xii. 3.
[3] 2 Cor. iii. 17.
[4] Ps. x. 17.

2. Together with that prompting of the will to prayer in all its forms, the Holy Spirit enables the understanding to rise above the level of the unaided natural faculties. When we are in moral sympathy with the character and purpose of God in Christ, we may make our own S. Paul's prayer for the Church in Colossae 'to be filled with the knowledge of His will in all spiritual wisdom and understanding.'[1] To us it might seem presumptuous or unreal to use such a prayer, but there is in reality neither presumption nor unreality. The humblest and the least educated have, as members of the Church, 'received . . . the Spirit which is of God; that we might know the things that are freely given to us by God.'[2] He enables us to recognise the value of these gifts, and in the recognition to be thankful for them, and to desire them. He enables us to acknowledge with adoring gratitude all that God has done for us: 'I heartily thank our heavenly Father, that He hath called me to this state of salvation, through Jesus Christ our Saviour.' He guides us, as our sense of blessing in and through each appointed means of grace is deepened,[3] to see from such a vantage-ground the whole of life, its work and its opportunities, in the light of God's will and His love.

3. He prompts the mind to pray, while He also kindles the emotions, the aspirations, the desire, the love, the trust; those emotions which thrill and throb in the Psalter, demanding the union of man with God in love; those emotions which, at last, under the governance of the Spirit, have found in worship and in the service of God in Christ their harmonious and rightful expression. As the ordered worship of Christians in the Church actually proves, He teaches us to unite,

[1] Col. i. 9. [2] 1 Cor. ii. 12.

[3] The reader may like to refer to a singularly beautiful prayer summing up the blessings of the Eucharist in Bishop Moberly's *Bampton Lectures* (1868), p. 309, Note RR. Thomas a Kempis, *De Imit.* iii. 4 and 16 may be compared.

with the impulse of our whole emotional being, the method, point, and purpose of the understanding. The union of the two is essential to true devotion. 'The chief element,' Bishop Creighton once wrote during a recent controversy, 'regulating worship is the balance between various elements of human nature. It is of the very essence of zeal and enthusiasm that they destroy this balance through a certain impatience of God's way. They tend to assume that man is what he is not—to forget his inevitable limitations—to assume that God's ultimate purpose for our sanctification can be hurried on by assumptions of our own. The danger of this process is to assume that our emotions, which are temporary, can be made permanent by elevating their dictates above those of our intelligence, which is the most permanent part of our being.'[1]

4. But the action of the Holy Spirit is not limited to the will, the understanding, and the emotions. In order to apprehend with all the saints what is the breadth and length and height and depth[2] of the eternal purpose of God's love, we need a spiritualised imagination. We need it, amid whatever imperfections, in order to discern the ideal holiness of the Church as a community, and also of the individual character as it is formed within the Church. Without it, the true idea of 'the royal priesthood' of the faithful laity, living in full communion with the Church, can hardly be realised. Where it is absent, we certainly cannot grasp the conception of the universal mission of the Gospel, and the duty laid upon every member of the Church to take his part in it. 'It requires,' one has written, 'a large and lofty faith to see in every Kaffir, or Hindoo, or Chinaman, a soul for whom Christ died, and to take our place alongside of them, when they are brought

[1] Quoted in the *Westminster Gazette*, Jan. 15, 1901. It is interesting to compare with the bishop's estimate of the place of the intellect in true devotion, the opinion of Sir James Paget, who knew that 'the appeal, the demand was for the whole man' (*Memoir and Letters*, p. 423).

[2] Eph. iii. 18.

into the fold, as children of a common Father, a fellow-citizen of the household of God.'[1] The result of failures such as these is failure in the range of prayer. To us it would seem an exaggeration to pray for the Church, even in an English diocese, as S. Paul spontaneously prayed for the Church in Ephesus (Eph. iii. 14-20), or for the Church in Colossae (Col. i. 9-12). We have the Book of Common Prayer in our hands, with its rich provision for the true exercise of their personal priesthood by the faithful laity, but how seldom are the privileges and responsibilities of that priesthood in the least understood even by 'good Churchmen.' The universal mission of the Church seems to be too remote from narrow spheres of personal duty and interest to find a place at all proportionate to its claims, and its extent, and its trials in our prayers. But to be, as we are, members of a royal priesthood means that all which touches man should be precious and interesting, and especially all which touches the men of whatever race who are of 'the household of the faith.'[2]

5. The Holy Spirit, Whose action in prayer is, thus, deep and penetrating, touching the springs of the will, illuminating the understanding, guiding the emotions, enlarging the imagination, shewed also, on the day of Pentecost, that the language in which 'the mighty works of God' should be made known, was the object of His care. Afterwards, the Apostle of the Gentiles strenuously insisted that prayer and praise should not only be 'with the spirit,' but 'with the understanding also.'[3] Surely we may trace the Holy Spirit's action in developing the language of this nation or that one to a degree of spirituality adequate to the expression

[1] Dean F. E. Carter of Grahamstown in a sermon, *The Secret of Sympathy with Foreign Missions* (1900), p. 9.

[2] The intercessions in Bishop Andrewes' *Devotions* illustrates the spirit in which our obligations as churchmen, and subjects of the British empire also, should be met in prayer.

[3] 1 Cor. xiv. 15.

of the ideas and truths of the Gospel. In the tried and familiar words of the ancient prayers of the Church we can securely commit our needs to God, just as, in the language of the *Te Deum*, we can always express our praises, because in such language, tested by the experience of successive generations of Christians, and hallowed by the memories of the saints, we again recognise the Spirit's power. English churchmen cannot forget that it was on the feast of Pentecost, 1549, that the Church of England began to use in the English tongue, then reaching the zenith of its perfection, the service which for nine centuries and a half 'had been read in Latin.'[1] When in public worship, as in private prayer, the mother-tongue of each nation is commonly used for communion with God, that use of its language goes far beyond its devotion; the language has been consecrated by the Holy Spirit; God gives back that which He formed to be offered to him with rich and blessed increase; and man should use a language thus hallowed with reverence and self-control.[2] Within the Catholic Church, as nation after nation is claimed for Christ, we see the gradual fulfilment of the old prophetic word: 'Then will I turn to the peoples a pure language, that they may all call upon the name of the LORD, to serve Him with one consent.'[3] If this book should fall into the hands of any worker in the mission-field, tried, perhaps, to the

[1] Preface, *Concerning the Service of the Church.*

[2] 'France,' M. Renan once wrote in striking words, 'sacrificed for ever the possibility of a great book in the tongue of the people, on the day when, loyal to the traditions of Rome, she recoiled from breaking with the Latin, and decided that her own language was not sacred enough for prayer. Thus one of the most essential elements, which combined to ennoble the ancient language, has been denied to ours; our tongue has remained a thing profane, has never received a certain scale of perfection, for man has never found it between himself and God' (*Nouvelles Etudes d'Histoire Religieuse*, p. 183, 'Les Traductions de la Bible').

[3] Zeph. iii. 9.

uttermost in the task of studying and bringing into form and order some of the languages of uncivilised races, he too may find encouragement in the hope that, one day, a native liturgy may be the result of toil which now seems to be so barren of result.

F. *Our prayers in their imperfection transfigured by the Holy Spirit.*

There is in the action of the Holy Spirit in regard to prayer, especially under its petitionary form, one function more intimate, perhaps more encouraging, than any yet mentioned. We kneel to pray in private; dryness, languor, deadness seem to seal the fount of prayer. But in simple, inward loyalty to the Triune God, we continue to pray because we trust the word of the Incarnate Son: 'men ought always to pray, and not to faint.'[1] We are sincere when we say, 'Thy will be done in earth, as it is in heaven.' We remember the warnings, confirmed by the witness of Jesus Christ, against a barren lip-service in devotion. Then how inestimable is the support of the revelation that the interceding Spirit, to Whom as God the mind of the Godhead is known, takes up these prayers, in themselves so unworthy, and so inadequate in every quality which prayer should possess, supplies their deficiencies, inspires them with 'comfort, life, and fire of love,' and unites them with the intercession of the Mediator, Who presents them to the Father. Whatever the difficulty may be, so long as we are sincerely loyal to the duty, and in actual practice prove our dependence on the promises attached

[1] S. Luke xviii. 1.

to prayer in the Name of Christ, the conviction of the Spirit's intercession enables us to say :

Come, and hear, all ye that fear God,
And I will declare what he hath done for my soul.
I cried unto Him with my mouth,
And he was extolled with my tongue.
If I regard iniquity in my heart,
The Lord will not hear :
But verily God hath heard ;
He hath attended to the voice of my prayer.
Blessed be God,
Which hath not turned away my prayer, nor
His mercy from me.[1]

[1] Ps. lxvi. 16-20. See also Bishop Andrewes' *Devotions*, Saturday, Creed.

CHAPTER VII

THE LORD'S EXAMPLE IN PRAYER

> It is the spiritual presence of Christ in the Church and in Christian souls which makes the systematic imitation of Christ something else than a waste of energy. But if the Christ whom we imitate be truly human, the Christ who thus creates and fertilizes moral power within us must be Divine. His Divinity does not disturb the outline of that model which is supplied by His manhood; while it does furnish us with a stock of inward force, in the absence of which an imitation of the perfect moral Being would be a fruitless enterprise.
>
> LIDDON, *Bampton Lectures*, p. 496.

A. *Christ's teaching on prayer the counterpart of His example.*

WE have, in the last three chapters, endeavoured to show the deep and practical significance of the old maxim, '*Lex supplicandi legem statuit credendi*,'[1] in regard to the prayers of the Church and churchmen. 'The creed,' it has been said, 'is the shortest formal expansion of our belief in God. But even this is a formal expansion. Shortened still more, we have our creed essentially in the *Gloria*; we have it clearly in the utterance of the threefold Name of God; we have it, most shortly of all, yet completely (if only we understand it), in the mysterious cry of heavenly worship, 'Holy, Holy, Holy!'[2]

It is obvious that if a man's own character, as it

[1] The maxim appears to be taken from the Appendix to the letter of Pope Celestine I. to the bishops of Provence, A.D. 431, with reference to Semipelagianism.

[2] Moberly, *Enrichment of Private Prayer* (S.P.C.K.), p. 10.

really is in the judgment of God, rises or falls as his thoughts of God are worthy or unworthy, all that helps to fix the scope and the aim of prayer in which he lifts up his heart, and mind, and will to God, must be of the deepest importance.[1] The worship of the Church is the expression of the faith and life of Christianity itself. And indeed, unless, on the lines of revealed truth, we do endeavour for ourselves to trace the co-operation of the Three Persons in the Unity of the eternal Godhead in a matter so vital to us as prayer, the revelation of the Triune God may become to us little more than a metaphysical speculation, or, at best, a rigid definition of belief with no inward application to the spiritual life. How few, for example, could truthfully say of Trinity Sunday, in the words of Dr. Vaughan, that for them 'it is the commemoration of the fulness of God, of the completeness of His work for us, of His nearness to us, of His minute as well as boundless care and love towards us; that which fills up what else would be most defective, that which combines what else were most disjointed, brings into harmony conflicting attributes, and gives distinctness and personality to the mysterious and the abstract.'[2] One reason for such inability to appropriate our faith is, without doubt, that our Lord's Own revelation of the function of the Three eternal Persons in our own life of communion with God is neglected. The deep significance, not only of His words on prayer, but also of His life of prayer in His sacred manhood, and of the prayers which formed part of His redeeming work, and also disclosed some, at least, of the purposes of His present intercession, is not realised. In outline, we have traced that teaching, but the teaching gains in its power to touch the springs of devotion when we realise that

[1] In *Thoughts and Counsels*, by Father John Sergieff (*E. T.*), p. 52, the reader will find a striking description of prayer thus rooted in the faith.

[2] *University Sermons, New and Old*, p. 19.

'neither in words alone, but also by His acts, the Lord hath taught us to pray, Himself praying and making entreaty oftentimes, and manifesting what we ought to do, by the testimony of His Own example.' It was an example in reality, and not only in appearance. And as we feel it to be such, we shall by His grace recognise more deeply the necessity as well as the privilege of prayer. 'If He prayed,' wrote S. Cyprian, as he strove to fill the Church's devotion with loving zeal and fresh intelligence, 'Who was without sin, how much more ought sinners to pray?'[1]

B. *The reality of the Incarnation the key to the reality of the example of the Incarnate.*

1. Where shall we find the key to the real significance and the real bearing of that example? How can we interpret, so far as interpretation is open to us, the secret of those prayers offered by the Son of Man? Here, as in every lesson taught by the Lord's example; here, as in all the 'mystery' of His life in 'the days of His flesh,' it is the fact of the Incarnation which illustrates, as it alone can illustrate, the force of His example, while it throws its own light also on the meaning and purpose of those prayers. We have already considered that action of the Saviour on our behalf which we call His intercession. Now, we may trace His Own voluntary preparation to become our Intercessor. To such preparation an apostolic writer alludes when he says, 'He taketh hold of the seed of Abraham. Wherefore it behoved Him in all things to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people.'[2]

[1] S. Cyprian, *de Orat. Dom.*, *c.* 19.

[2] Heb. ii. 16, 17.

While we may never forget that He Who is Man, 'of the substance of His mother, born in the world,' became incarnate out of a state of pre-existent glory, for He is 'God, of the substance of the Father, begotten before the world,' there must be serious injury to the faith if, in upholding our Lord's Divinity, we fail to recognise the reality of His manhood. In the gospel narrative, the Lord Jesus is exhibited as the Son of Man, while we are drawn on to adore that higher Nature which is the seat of His eternal Personality, of which His human nature and character were the method and condition. The witness afforded in that historic narrative to the true human soul, as well as to the true human body of the Saviour, is explicit and vivid. In full accord with that narrative, the great teachers and the general councils of the Church have insisted no less strenuously on the reality of Christ's created nature as Man, than on the reality of His uncreated nature as the Only-begotten Son of God.[1]

2. His manhood was, indeed, sinless; in Him there was no taint of transmitted sin. The inward Man, the conscience of the Man, as much a fact as His outward life, is laid open in the gospels; and of self-reproach and dissatisfaction there is no trace, while that tone about Himself strikes no jarring tone in the manifestation of character, because it is entirely true.[2] In thought and feeling, in will and action, His whole human life ran its course on earth in unbroken, unfaltering harmony with the Father's will. Yet that sinlessness did not impair the reality of His manhood. Even in meeting temptation, His sinlessness intensifies rather than diminishes His sympathy, while in itself it is an unfailing source of encouragement and strength.

[1] See also Liddon, *Bampton Lectures*, 1866: *The Divinity of our Lord*, pp. 25, 26: 'Nor is the manhood . . . as He is, in very deed, kin with us,' a passage in which the vital importance of belief in our Lord's manhood is nobly presented.

[2] Mozley, *Lectures and other Theological Papers*, p. 130.

In yielding to temptation we do not know its uttermost force, and therefore abridge the pain of resistance. He knew its extremest power, while, through the absence of transmitted sin, He felt the horror of it and its consequences in a way which to us is not possible.[1] In all points, tempted like as we are, yet without sin, He experienced all the details of the agony of temptation, while even with our inward sinful promptings, we can dimly descry as we watch Him in Gethsemane, and amid the darkness around the cross, that the nearness of the powers of evil was to His soul something worse than death.

3. But within the precinct of that sinless manhood He lived, in order to fulfil the eternal purpose of love, under the conditions of true human life. There were, indeed, times and seasons in 'the days of His flesh' when, equally in order to fulfil the same eternal purpose of love, He manifested forth His glory in deed and in word, and the manifestation deepened the faith of disciples in Himself. To use language of profoundest wisdom, 'As the parts, degrees, and offices of that mystical administration did require which He voluntarily undertook, the beams of Deity did in operation always accordingly either restrain or enlarge themselves.'[2] But it was always for our sake, never for His own advantage, that, at moments of His ministry, 'the beams of Deity enlarged themselves.' Within the limitations of humanity He willed to live. To believe this thoroughly is, in no sense whatever, to entertain any thought which might be derogatory to Him. On the contrary, it was by a life on earth within these limitations that He upheld the perfection and reality of His manhood, 'its proportion and beauty and fitness for its end.'[3] It was thus that He brought our nature

[1] Bishop Westcott, on Heb. vii. 26, has a note by which many have been helped to grasp this truth.

[2] Hooker, *E.P.* v. liv. 6.

[3] Bishop Paget, *Introd. to the Fifth Book of Hooker, E.P.*, p. 154, and the *E.P.* v. lv. 4, 5, 6.

back into true relations of dependence on God and of fellowship with God; it was thus that in Him that nature received a new and undying impulse of upward progress to the right hand of the Majesty on high. So 'being in the form of God'—possessed of all the inalienable attributes of Deity actually and inseparably subsisting in His Person—'He counted it not as a means of gain that He was on an equality with God' —He regarded not that Deity with its glories and prerogatives as giving Him an unbounded power of self-aggrandisement—'but emptied Himself by taking the form of a servant, being made in the likeness of men; and, being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross.'[1]

c. *Christ's recognition of the law of dependence.*

Within the precinct of that created nature, He, Who never laid aside the form of God, yet recognised in His perfect humanity the law of dependence on the Uncreated: 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.'[2] His manhood was indwelt by the Holy Spirit.[3] In the means used by the chosen race of whom, according to the flesh, He came, to enable men to serve the Lord their God, He condescended to participate. Here is the key to the deep significance of the Lord's example in prayer; here also the interpretation, so far as it is revealed for our own guidance, of the purpose of His prayers. When the deep, underlying fact of the Incar-

[1] Phil. ii. 6-8. [2] S. Matt. iv. 4.

[3] Cf. S. Luke iv. 1, 14. See Vaughan, *The Prayers of Jesus Christ*, pp. 8-10, and, in greater detail, Moberly's *Atonement and Personality*, pp. 99-101.

nation is really recognised, we can see that the Saviour's prayer was not merely an action performed for the sake of others. Had it been such, it could not touch us, even though we felt that in that action we were included. It was an action which He needed for His Own inner life as Man; it was a duty towards His Father loyally recognised in His sinless humanity. The growth of confidence in the high-priesthood of Jesus Christ will be the reward of our growth in imitation of that perfect example. We shall feel that the infinite privileges, gained for us by the Lord, can and must be used. 'Having then a great High Priest, Who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we have not a High Priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as *we are*, *yet* without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help *us* in time of need.'[1]

D. *The faith and trust of Jesus Christ in the Father.*

1. Thus recognising unreservedly the law of dependence upon the Father, our Lord's whole life 'in the days of His flesh'[2] was marked by faith rising into trust. Here we may do well to control a desire for 'that knowledge which, curiously sifting what it should adore, and disputing too boldly of that which the wit of man cannot search . . . bringeth soundness of belief many times into great hazard.'[3] It may, indeed, be the case that in One, in Whom the perfect Godhead and perfect manhood are united, faith in the sense of

[1] Heb. iv. 14-16. [2] Heb. v. 7.
[3] Hooker, *E.P.* v. lxvii. 12.

mental illumination could not be as it is in ourselves. In its moral correspondence with His knowledge of the Father's will and purpose, expressed in 'godly fear,' and prayer, and trust, and self-surrender, Jesus is, we are assured, 'the author and perfecter of *our* faith.'[1] As author of our faith, He took a real share in that which as its perfecter He carried to its loftiest triumph.

2. When this is realised, how impressive and how touching does our Lord's Own welcome to faith in men and women become. When, in words such as those addressed to the centurion, or to the Syro-Phœnician, in which He said that faith was the measure of blessing,[2] or to many a sufferer, to whom He spoke as though He attributed to the energy of their faith the healing, which in reality was the result of His Own antecedent action in the secret background,[3] He was all the while, in His Own perfect manhood, the example of perfect trust. In His whole outward converse among men, there must have been a constant manifestation of that trust colouring all His character and conduct, for even on the cross, in the moment of their triumph, 'the chief priests, with the scribes and elders,' made this one trait the subject of their taunts, 'He trusteth on God.'[4] In the sinless human soul of the Redeemer, there was the clear intelligence which knew the Father's mind, the love ever in conscious touch with the Father's love and purpose, and the will always resolved to do the Father's will. To study, then, the record of His life on earth, as given in the narrative of Evangelists so genuinely, so transparently true, is to catch something of the faith which means that, in devotion and obedience alike, intelligence, heart, and will unite in

[1] Heb. xii. 2; cf. iii. 2, and the note of Bishop Westcott on both passages. The Virgin Mother's act of faith in receiving the angelic message, S. Luke i. 38, is deeply significant in connexion with the trust exhibited in the earthly life of the Incarnate Son.

[2] S. Matt. viii. 13; xv. 28.

[3] H. S. Holland, *Creed and Character*, p. 230.

[4] S. Matt. xxvii. 43.

embracing Him Who is its object. 'As the Father taught Me,' the Lord said, 'I speak these things'; there is the exercise of the intelligence. 'And He that sent Me is with Me; He hath not left Me alone'; there is the energy of the mutual love. 'For I do always the things that are pleasing to Him'; there is the act of the surrendered will.[1]

3. On the cross we trace the culmination of that trust. Is it, indeed, too much to say that, in the lofty confidence of the twenty-second psalm,[2] from which the fourth sentence, 'My God, My God, why hast Thou forsaken Me?' and the sixth, 'It is finished,'[3] spoken by the crucified Lord, were drawn, we have an indication of the perfect trust of the Son of Man, as He passed through His unknown sufferings to the vision, brightening the darkness, of the joy that was set before Him, for which 'He endured the cross, despising shame'?

4. There is nothing in experience or observation which should cause us more anxiety, nothing which more surely indicates deeply rooted defects, than the sudden collapse of acts and habits of prayer under the stress of great emergency, or sorrow, or such forms of suffering as leave the mind clear and strong. But if this be sad, there is more sadness still in the sight of lifelong acts of devotion quickly relinquished when the outward obligation of attendance at Divine service, as on a long holiday, or in change of office, or after resignation of active work, is removed. Except, indeed, when all such spiritual effort becomes impossible under the stress of physical or mental prostration, the real reason too often is that the faith, which is essential to continuance in prayer, had long ago died away.

[1] S. John viii. 28, 29.

[2] As, for instance, in verses 9 and 21, and the last division, 27-31.

[3] In verse 31, the Hebrew 'He has done' (עָשָׂה) is equivalent to the equally indefinite 'It is finished' (S. John xix. 30), the indefiniteness corresponding to the fulness of the Divine work (Dr. Kay).

External obedience to a mere rule had never been the real expression of the inner life. To stand in the sunshine is to recover the warmth lost in the chilling shade. To rekindle our faith, we must place ourselves often and consciously in the light of the example of Jesus Christ with the prayer which, if sincere, will assuredly be answered, that it may be increased. Whenever the Litany is said, we remind ourselves of the fact that in this, as in other returns to the Father of mercy, even 'the sighing of a contrite heart will not be despised.'

E. *The prayer in Gethsemane, a revelation of the correspondence of Christ's human will with the Divine.*

As we enter—so far as entrance for us is possible—into the faith of the Incarnate Son, we can see that the prayer in which all the prayers of the Lord Jesus culminate—the prayer in Gethsemane—is no isolated, no sudden expression of the absolute correspondence of the human will of the Redeemer with His Divine will, and, therefore, with the will of the Father;

> Lo, I am come;
> In the roll of the book it is prescribed to Me:
> I delight to do Thy will, O My God;
> Yea, Thy law is within My heart.[1]—

are sentences in which the ruling principle of His life is, as an apostolic writer saw,[2] plainly disclosed. But in the human will of Jesus Christ, as in every human will, there were two ways of working. There is the natural and simple way. The will in this way simply desires what is in itself good, and shuns whatever might inflict an injury. In such desire, as in such avoidance, there is nothing in itself opposed to the will

[1] Ps. xl. 7, 8. See Bishop Perowne's *Commentary in loc.*
[2] Heb. x. 7.

of God. There is also the deliberate working of the will. We take, for instance, nauseous medicine, or we submit to a surgical operation, only for the sake of health dependent on them. When, therefore, the Lord prayed, 'O My Father, if it be possible, let this cup pass away from Me: nevertheless, not as I will, but as Thou wilt,'[1] the desire to escape that which to Him was worse than physical suffering, the conscious sin-bearing, was a right desire. It was perfectly submissive in its trustful appeal to the Father's love, but it asked the boon. In the second prayer and in the third the submission culminated: 'O My Father, if this cannot pass away,[2] except I drink it, Thy will be done.' In the form of a growing consciousness of the Father's will, the answer had come to the former prayer.[3] Now he desired, and the desire was deliberate, knowing as He did that for the accomplishment of redemption the cup must be drunk, that this awful agony should come in order that in it the Father's will might be done, and that thus the Father might be glorified. It is not by teaching only that the Lord has brought the human instinct to pray into accord with the mind and character of God. That instinct has, in the willing and deliberate acceptance of the Agony, been sprinkled with the atoning blood, and so brought into correspondence with the Father's purpose, Who was glorified in the absolute self-surrender of the Incarnate and suffering Son. To regard our prayer as 'the correspondence of sons with a Father' is a privilege which we are warranted to claim. So whenever we are tempted to neglect or underestimate such a privilege, the recollection of the price that was paid in Gethsemane to make it, indeed,

[1] S. Matt. xxvi. 39.

[2] Verses 42, 49. The original implies, 'if it is not possible, and it is not.'

[3] In notes on S. Mark xiv. 36, 39, 41 by Dr. Swete, the subject is developed and many useful references are added.

our own, may for very shame at our ingratitude recall us to its regular and grateful use.

Such are the broad lines on which all imitation of the example of Christ our Master in prayer must be based: His recognition of the fundamental laws of dependence and fellowship; His faith; the correspondence of His human will with the Divine. We may now proceed a little further. There are special aspects and principles of prayer revealed in His life suggestive of methods by which His example may be followed. Only here, as elsewhere, we need to recollect that 'the prayer of the Sinless must have had features quite its own.' We may not forget that it included no form of that prayer which is indispensable for ourselves, the prayer for pardon of personal sin. Nor can we rise to the complete unselfishness which must have marked His prayer Who was 'without sin.'

F. *Our Lord's recognition of the obligations of membership in the Church of Israel.*

1. It should be carefully noted that, in His manhood, our Lord accepted all the obligations of membership in the Church of Israel, implied in receiving 'the sign of circumcision.'[1] We cannot doubt that under the guardianship of His mother and a foster-father, scrupulously faithful in the discharge of their religious duties,[2] He learnt those portions of the law and the prayers required to be known, before He was, earlier than the usual age, declared in the Temple to be 'a son of the Commandment.'[3] That in His public ministry He observed the great festivals appointed in the law, recognised by Him as Divine institutions, is obvious to all readers

[1] Rom. iv. 11; cf. Gal. iv. 4, 'born under the law.'

[2] S. Luke ii. 41.

[3] Edersheim, *Life and Times of Jesus the Messiah*, vol. i. bk. ii. chap. vii.

of the gospels, although it may be that by many the significance of His action, and of the careful record of it, especially in S. John's Gospel, is not perceived. But, in His whole-hearted churchmanship, the Lord hallowed with His presence not only the great festivals of the law, but sacred days of later and simply ecclesiastical appointment. Attendance, for instance, at the feast of the Dedication, instituted in B.C. 164, to commemorate the rededication of the Temple and the altar of burnt-offering after the profanation committed by Antiochus Epiphanes, was not legally required; but S. John is careful to note that once, at least, on that occasion Jesus appeared in the courts of the Temple.[1] His attitude towards the Sabbath, when attendance at the worship of the synagogue was His custom,[2] was not, as it is often represented, the attitude of one who was acting independently. As in the double cleansing of the Temple, so in the vindication of the real principles on which the Sabbath was based, it was Jesus Christ, and not the ecclesiastical authorities of the day, Who acted in accordance with the spirit of that great institution.[3] Yet He never failed to recognise their position and to inculcate the respect which was demanded by their office, however unworthily that office might for the time be filled,[4] while the Temple-tribute as enjoined in the law was always paid.[5] His appeal to the Scriptures of the Old Testament, while He imparted to them a new significance as fulfilled in Himself, shows that even in the mighty work of the re-creation of humanity, the principle of continuity with the past was not broken. And as in His teaching He used the Scriptures written, and edited, and collected within the Church of Israel, while giving them the seal of His

[1] S. John x. 22 (1 Macc. iv. 36-59 and i. 54-59; 2 Macc. x. 5-8).
[2] S. Luke iv. 16.
[3] S. Mark ii. 27; Exod. xxiii. 12; Deut. v. 14.
[4] S. Matt. xxiii. 2, 3.
[5] S. Matt. xvii. 24, 25.

Own authority, so in prayer He made much use of materials already prepared in the providence of God.

2. The application is obvious. Before He bade us in prayer—the Lord's Prayer taken by itself would be sufficient proof—always recognise our fellowship with a Church which, through His Own Incarnation and the indwelling of the Holy Ghost, has become universal, He had first put His Own teaching into practice. Into the fulness of communion with the Church of God under its Jewish form He had condescended to enter; not as a worshipper 'unattached,' but within its precinct, availing Himself of all its institutions and all its ordinances destined to be fulfilled in Himself, He led the life of prayer. In it He joined in the great occasions of public prayer and praise connected with the sacrificial worship of the Temple, as well as in the services of the synagogue; in it He willed to use and interpret the language of His servants, whom His Spirit had inspired and guided. What could more strongly impress His will on every generation of those who believe in Him as their Lord, that devotion, even when it is most intimate and personal, should be nurtured in full, living communion with the Divine society? It is true, indeed, that in the fulfilment of the law and the prophets[1] in Himself the form has changed, but the idea is permanent: 'I came not to destroy but to fulfil.'

3. There is a tendency, which at times meets with encouragement in quarters where it might be least expected, to foster the notion that the life of personal communion with God can be promoted more effectually through private organisations in, or alongside of, the Church, than in and through the Church itself, and the means of grace with which the Church is equipped. The tendency assumes more than one form; but whatever its form may be, or however striking its

[1] S. Matt. v. 17, 18.

immediate result, it operates on lines which are not sanctioned, so far as we can see, by the supreme example of our Lord. The result is almost inevitable. A higher value is set upon the new organisation than upon the Church. In the special devotions connected with it, or the means provided through its agency, spiritual help and fervour such as, it is hinted, cannot be supplied or stimulated in the Church's public prayers, sometimes even in the Holy Communion itself, are supposed to be assured. As a consequence, the soul's life of personal fellowship with God is deprived of the stability and support guaranteed by the Lord's Own promise and appointment, while worshippers are tempted to withdraw from the celebration of the Eucharist and the daily prayers to expend elsewhere the energy and emotion which would surround the Church's worship with fresh manifestations of spiritual life and love.

G. *The combination of fasting and almsgiving with prayer in the life of Christ.*

But the imitation of the Lord in the life of prayer demands the following also of His example in the combination of almsgiving and fasting with prayer. 'Good is prayer with fasting and alms and righteousness'[1] was a maxim of Jewish piety, and even among converts to the religion of Israel this maxim, as the language of Cornelius[2] to S. Peter shows, was carefully observed. In the Sermon on the Mount it is assumed by Jesus Christ, in revealing the laws of the kingdom, under its new and higher form, that the subjects of that kingdom will not be less careful in the fulfilment of these duties. In each department the Jewish practice had become corrupt, but there is no hesitation

[1] Tobit xii. 8. [2] Acts x. 4.

as to the continuance of the practice: 'When thou doest alms . . .' 'When ye pray . . .' 'When ye fast . . .'[1] Into each duty our Lord infuses a new motive. To each, when it is undertaken in order to carry out the will of God, He promises the reward 'of the Father Which seeth in secret.' But here, as always, His Own example illuminates His teaching. The prayers of the Sinless One are the prayers of Him 'Who though He was rich, yet for our sakes became poor, that we through His poverty might become rich.'[2] Without the fasting, in whatever form real self-denial is expressed, which enables the spirit to control the flesh; without the almsgiving, by which we are strengthened to overcome 'the love of the world,'[3] we cannot, in reality, lift up our hearts to God in prayer. If He Who is sinless not only held communion with the Father, but, in senses far deeper than we can know, 'fasted' and 'gave alms' in that 'self-emptying' through which His 'unsearchable riches'[4] became ours, the Christian who would imitate Him cannot, at his own will, arbitrarily separate duties which, by example as well as by teaching, He has made one. It is, surely, a question for churchmen whose lives are marked by a certain devotion amid surroundings of luxury, how far prayer can expect to receive that 'reward' of the Father as promised by the Incarnate Son if in those lives the note of any real austerity is absent, if the alms given involve no denial of gratification, not in regard to food alone, but to the pleasures derived from art, or literature, or travel, nay from the outward splendour of a sanctuary, in the adornment and music of which, wealth is lavished not only for the Divine honour, but in order to gratify a subtle æsthetic taste.[5]

[1] S. Matt. vi. 2, 5, 16.
[2] 2 Cor. viii. 9.
[3] 1 S. John ii. 15.
[4] Phil. ii. 5; Eph. i. 18.
[5] S. Chrysostom's austere words *In 2 Tim. Hom.*, vi. (on ii. 26) may be quoted: 'Dost thou pray? What of that? prayer without almsgiving is unfruitful, without that all things are unclean and unprofitable.'

H. *Habits of regular devotion and intercession maintained by our Lord (a) for His Own sake, (b) for the sake of His disciples.*

As we have already seen, the whole of the Lord's life on earth was one of prayer. That most striking sentence in the one hundred and ninth psalm, as it stands in the original, 'I am prayer,'[1] finds its only true and adequate expression in Him. But it had also its moments of more intense vitality. It had its regularly maintained habits of devotion.

1. There were seasons of prolonged prayer: 'He went out into the mountain to pray; and He continued all night in prayer to God';[2] 'and in the morning a great while before day'—it was the morrow of a day of exceptional labour—'He rose up and went out, and departed into a desert place, and there prayed';[3] 'Great multitudes came together to hear, and to be healed of their infirmities, but He withdrew Himself in the deserts, and prayed.'[4] Those prolonged seasons of prayer were not infrequent. In the passage last quoted it has been noted that 'it was not one withdrawal, nor one wilderness, nor one prayer—all is plural in the original—the withdrawals were repeated, the wildernesses were more than one, the prayers were habitual.'[5] These were not habits of no consequence to Himself. Christ's εὐλάβεια,[6] His careful and watchful reverence, paying regard to every circumstance in that with which it has to deal, expressed itself in such prayers. In His work as teacher, or in miracles of healing, themselves a revelation, in which the mysterious word of prophecy became fulfilled, 'Himself took our infirmities, and bare our diseases,'[7]

[1] Ps. cix. 4.
[2] S. Luke vi. 12.
[3] S. Mark i. 35 (see also verses 21-34).
[4] S. Luke v. 15, 16.
[5] Vaughan, *The Prayers of Jesus Christ*, p. 4.
[6] Heb. v. 7.
[7] S. Matt. viii. 17; Isa. liii. 4.

He needed in His manhood periods of undisturbed communion with the Father. And not only in regard to miracles of healing is this action noteworthy. When the five thousand had been fed, and the multitude had received from the Lord a personal dismissal,[1] 'He went up into the mountain apart to pray,' and there spent the night, until about its fourth watch He saw the disciples in the boat 'distressed in rowing,' and came immediately forth to do another act of supernatural power, and to speak words of reassurance and sympathy. The lesson for ourselves is obvious. He would assuredly warn all who have special duties as His ministers to others, workers in His Church, whether in religious communities or living in the world, educators of the young, and parents also, that if they would help the crowd, or help individuals, pupils, children, servants in their employment, to realise their true life, there must be a background of their own conscious communion with God. 'A worker's energy,' one has said, 'is soon exhausted, and unless it is perpetually replenished by God, the work will become mechanical and useless.' If it be true that, in His life on earth, the Incarnate Son was 'sovereign in majesty over man and over nature by day, because His nights were spent in the communing of prayer'[2] with the Father, it is, indeed, presumption to attempt ministry or service in His Name without humble imitation of His example in prayer.

2. But for other reasons prayer was prolonged. May we not reverently venture to say that through it He sought and found in His humanity a deeper realisation of the grace by which His created nature, in its union with the Divine, was sustained? In S. Luke's narrative—pre-eminently the record of the prayers of Jesus Christ—great moments in the Lord's

[1] S. Matt. xiv. 22.

[2] Moberly, *Atonement and Personality*, p. 102.

ministry were, he tells us on the authority of 'eye-witnesses,' marked by this characteristic action. After the Baptism,[1] and before the descent of the Holy Spirit, and the voice which 'came out of heaven,' the Lord Jesus prayed, and this was the response to the prayer. 'Full of the Holy Spirit' He met the Tempter, and the conquest in the wilderness was succeeded by the return 'in the power of the Spirit into Galilee.'[2] In its conscious presence grace varied in the Saviour's life, though it did not vary as a possession of the sacred humanity.[3] But in the wilderness of the temptation, as in Gethsemane, we, in our sinfulness, do indeed need to learn from the prayers of the Sinless One, that only on the condition of prayer can we expect the grace which for us is indispensable. The Transfiguration is set in a framework of prayer.[4] The event has, in the Lord's ministry, a significance of deep importance. But it was only after the preparation of prayer that the glory was unveiled, and the Divine voice was heard.

3. Prayer was prolonged for the sake of others. The selection of the Twelve from the whole body of disciples, who had already been carefully tested, followed a night of intercession.[5] To that night of prayer we owe the Christianity of Christendom, which through eleven of that innermost circle then selected, but ordained and commissioned on the evening of the day of the Resurrection, has come even to ourselves. The great confession, bringing implicit faith into explicit form, 'The Christ of God,' was elicited after a season of prayer. It was 'as He was praying alone' that to the disciples, who were with Him, the momentous questions were put: 'Who do the multitude say that I am?' 'But Who say ye that I am?[6] The

[1] S. Luke iii. 21.
[2] S. Luke iv. 1, 14.
[3] Hutchings, *The Life of Prayer*, p. 47.
[4] S. Luke ix. 28, 29.
[5] S. Luke vi. 12, 13.
[6] S. Luke ix. 18, 20.

Lord's Prayer was given, perhaps on a second occasion, when He ceased 'praying in a certain place.'[1] It sprang out of the prayer of Christ Himself. It had been enough, we might have thought, that He should have put words into our mouth capable of use at every stage of spiritual experience, and adapted to all capacities; enough that He should have sent the Spirit to energise them. But He has done more; He has sped the sacred words on their mission with His Own prayer, surely with the intention that this gift of His might set all prayer in tune, that the spirit and the aim of that one prayer might penetrate the lives of all who should use it in His Name, and bring them more and more into contact with God.

4. Those intercessions of the Son of Man, Whose sense of fellowship with the race which He came to save was so deep, culminated in the great intercession offered in the Upper Chamber, when the Holy Eucharist had been instituted, and He had consecrated Himself anew for the atoning sacrifice of His death. In that intercession we trace the tenour of His prayer for the apostolic band then gathered around Him, and, throughout all future generations, until His coming again, 'for those also that believe on Him through their word.'[2] To that prayer we shall, hereafter, have occasion to return. Here we dwell only on the example of these intercessions, so constant and so faithful, throughout the Redeemer's ministry here below. Certainly, if that example is to be generally followed by churchmen, the idea of intercession needs much enlargement. Those nights of prayer 'on the mountain' form a startling contrast to churches almost destitute of congregations at any week-day service, the Litany impatiently relegated to some corner even of Sunday, or the perfunctory recital of the collects for the Ember seasons in which the Church, relying on the command of Jesus Christ,

[1] S. Luke xi. 1. [2] S. John xvii. 20.

prays 'the Lord of the harvest, that He send forth labourers into His harvest.'[1] The prayers so intense and solemn, preluding S. Peter's great confession of faith in Jesus 'as the Christ of God,' or the gift of the Lord's Own Prayer, silently rebuke our haste in developments of worship, or the rapid adoption, without a thought of guidance from on high, of a new manual of devotion, or a novel 'office,' or a form of 'special prayer.'

1. *Christ's experience of the vicissitudes of the life of prayer.*

There is one other aspect of the Lord's life of prayer which brings strength to all who humbly yet earnestly desire to imitate Him, while it assures us of His perfect sympathy with our struggling and toiling humanity. As far as was possible for Him, He willed to enter into the vicissitudes of that life. 'When,' it has been said, 'His life is drawing to its end, and we are admitted to the privacy of its closing hours, prayer is still a thing of agony and awful fluctuations. The calm "Father, I will" of the great Eucharistic prayer is followed almost immediately by the agonised "not My will, but Thine be done." And then when Gethsemane is over, and the cross accepted and the triumph won, and the words of royal absolution, "To-day shalt thou be with Me in paradise," seem to come to us from the conqueror already entering His rest, we hear the cry of one more conflict echoing through the darkness — a cry of more awful import than came even from Gethsemane—and then at last, but not till then, the lifelong prayer is over.'[2]

[1] S. Matt. ix. 38.

[2] Illingworth, *University and Cathedral Sermons*, p. 172. See also Hutchings, *Life of Prayer*, p. 47.

K. *His thanksgiving and spiritual joy.*

1. And in that life of communion with the Father, spent under the conditions and limitations of the created manhood, taken by Him into union with the uncreated and infinite Godhead, we have the thanksgiving and joy to imitate as well as the petition and intercession. 'He rejoiced in the Holy Spirit,' as on the return of 'the seventy.' With joy at the proofs received in their mission of the power of His name, He said, 'I thank Thee, O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father; for so it was well-pleasing in Thy sight.'[1] He spake, 'Father, I thank Thee that Thou heardest Me,' as He was preparing to utter the word of power, 'Lazarus, come forth.'[2] There was the use of a solemn thanksgiving when 'He took bread, and blessed, and brake it,' and 'the cup in like manner' in instituting the Sacrament of His Body and His Blood.[3] This was followed by the thankful summary of the consecrated life, when through the grave and gate of death, He was about to enter upon the ceaseless work of imparting life eternal to all who had been given Him; 'I glorified Thee on the earth, having accomplished the work which Thou hast given Me to do.'[4]

2. That example is no merely external model on which to gaze with admiration, while we are overpowered by a sense of failure, at whatever distance, to imitate it. The same Holy Ghost Who dwelt in the sinless manhood of the Incarnate Son dwells within us. Into the life of the glorified Lord Himself that Spirit has brought us, and brings us still. By S. Paul the result of this truth was summed up in the words, 'That *life* which I now live in the flesh I live in faith, *the faith*

[1] S. Luke x. 21.
[2] S. John xi. 41.
[3] S. Matt. xxvi. 26; S. Luke xxii. 20.
[4] S. John xvii. 4.

which is in the Son of God, Who loved me, and gave Himself up for me.'[1] There is a path open to every Christian to translate the same truth into his life also, and in the power of it to follow in the footsteps of the Lord. That path is the way of prayer.

[1] Gal. ii. 20.

CHAPTER VIII

THE LORD'S PRAYER

> More spiritual what prayer can be, than that which was given us by Christ, by Whom also the Holy Spirit was sent to us? or what prayer more true, in the presence of the Father, than that which the Son, Who is Truth, delivered from His Own mouth? . . . Let us pray then, dearest brethren, as God the Preceptor taught us. It is praying like friends and familiars, to offer up to God of His Own, to mount unto God's hearing with the petitioning of Christ. S. Cyprian, *On the Lord's Prayer*, i. ii.

A. *The inestimable value of the Lord's Prayer.*

In an ode on 'the pleasure arising from vicissitude,' Thomas Gray endeavoured to impress on an age of indifference the priceless value of the daily earthly blessings which we receive, too often without a thought of their beauty, and healthfulness, and joy, without a word of gratitude to Him Who gives and sustains, without one real expression of prayer that we may consecrate them more entirely to His service. He describes the feelings of one who, after a long and painful illness, finds himself at last able to leave his room, and move once more amid familiar sights and sounds which, in a normal state of health, scarcely excite attention:

> See the wretch that long has tost
> On the thorny bed of pain,
> At length repair his vigour lost
> And breathe and walk again:

The meanest floweret of the vale,
The simplest note that swells the gale,
The common sun, the air, the skies,
To him are opening Paradise.

In the spiritual world there are blessings like 'the common sun, the air, the skies,' the priceless value of which in regard to communion with God in Christ, the conscious sense of the Divine presence, the formation of character, and control of conduct, we for the most part hardly estimate until we find ourselves deprived of them, or unable to make use of them. Among such blessings, inestimable, yet taken as a matter of course, is the gift of the Lord's Prayer.

But that prayer is a gift wonderful in its meaning and its results. While it had not yet become a commonplace possession, and Christian men but recently converted and baptized felt, as perhaps in a land, where Christianity has for generations been inherited, we cannot feel, the blessedness of the revelation of the Father's love, and of the new life in His Incarnate Son, human language almost failed to express the marvel and value of this prayer, which all could use, and in using it were assured that their needs were expressed in a spirit befitting men in their approach to God. 'It has embraced,' writes Tertullian in the freshness of his earlier years of Christian experience within the Church, 'not only the proper offices of prayer, or reverence of God, or the petition of man, but almost every discourse of the Lord, every record of His rule of life, so that, in truth, there is comprehended in the Prayer a summary of the whole Gospel.'[1] 'He Who gave us to live,' exclaims S.

[1] Tertullian, *De Orat.* 1 (Oxford Translation). The beautiful stanzas closing the poem on the Catechism in the *Christian Year* may be compared, and also the following lines in Mr. Keble's *Miscellaneous Poems*, p. 101:

We say the prayer our Saviour taught
As household words with homely thought;
But angels bear it on and on
In all its meaning to the Throne,

Cyprian, as he strove to build up the common life, and 'to fill with intelligence the universal devotion,' 'taught us also to pray, through no other bounty than that by which He hath condescended to give and grant all things beside; to the end that speaking unto the Father in the prayer and petition which the Son hath taught, we may receive a readier hearing.'[1] But if the men who, in the first age of the Church's history, shewed forth 'the excellencies of Him Who called them out of darkness into His marvellous light,'[2] felt the value of this great gift in all the freshness of its early use, we who have inherited the Faith to which they witnessed, might feel its inherent power even more strongly. It has been tested by the intervening generations of Christians, who have never found it to fail their demand for 'the real, and the strong, and the substantial, the thing that can be leaned upon, and rested upon, and (when the time comes) died upon.'[3]

B. *The Prayer a witness to the reality of the Incarnation.*

For, if we will, we can see that when the Lord taught us what were the subjects of legitimate prayer, and what was its method, He planted a seed containing in its germ every petition which the human soul 'thirsting for God, for the living God,'[4] may rightly address to Him. Out of the germ enclosed within that seed there has sprung the flower of Christian devotion, reproducing itself in the wealth of noble liturgies, of the offices and litanies of the Church, of private devotions expressing the loftiest attainments of the spiritual life, and of simple prayers such as may be offered before the

[1] S. Cyprian, *De Orat. Dom.* 1, and Archbishop Benson, *Cyprian, His Life*, etc., p. 267.
[2] 1 S. Peter ii. 9.
[3] C. J. Vaughan, *The Prayers of Jesus Christ*, p. 66.
[4] Ps. xlii. 2.

eternal throne by the uneducated and little children. Under each and all of these forms, the prayer which might have centred around self has been trained to centre around God. The gift, again, is one which, without any sense of incongruity, can be used 'at all times, and in all places.' Under its unostentatious simplicity, its meaning satisfying the need of the Church, and of all Christian souls in every age and every land, is inexhaustible. Surely we may discover in this prayer a witness to the reality of the Incarnation of the Son of God. He alone 'in Whom are all the treasures of wisdom and knowledge hidden'[1] could have produced a prayer which, like the Decalogue, is inexhaustible in its meaning, and always fresh in its application. And One only, Who is perfect Man as well as perfect God, could have expressed that prayer in language matched to every aspiration and every need of the nature which He had taken into union with His Own.

c. *The spirit of the Lord's Prayer.*

With the Lord's Prayer there should always be associated the two other recorded prayers of Jesus Christ. They guide the spirit of the prayer which He gave to His people. There is the prayer which in Gethsemane He offered for Himself. There is the prayer which, after the institution of the Eucharist, He offered for Himself, His disciples, and His Church.[2] These in combination have moulded all Christian prayer. In them the Church has learnt what is meant, not only by resignation, but by active correspondence with the Divine Will. She has learnt the meaning of simple confidence in our Father Who is in heaven; how to pray in the spirit of unity; how also to regard the personal life of each Christian. She has learnt that in

[1] Col. ii. 3.

[2] S. John xvii.

communion through love with the nature of God, there lies the secret of personal holiness, of the complete unfolding of every human power, and of communion with our fellow-men.[1] If, from time to time, in our use of the wonderful gift of the Lord's Prayer, we paused in an endeavour to realise all that it is in itself, and all its manifold results (so far as we can trace them) we should find that the Holy Spirit would kindle within us new affections as we repeated the words which the Lord Himself has taught us.

D. *The delivery of the Lord's Prayer.*

To attempt in this chapter to offer a commentary on this Prayer would not be possible, but it will be useful to elicit certain principles with which a true use of the Lord's Prayer will guide and strengthen the life of prayer as a whole. These principles will become clearer if, before stating them, we recall some of the circumstances in which the Prayer was given, and attempt also to estimate the position which it has held in the Catholic Church.

1. It seems highly probable, although the point is not one admitting of complete demonstration, that the Prayer was twice delivered by our Lord.[2] The circumstances under which its delivery is recorded in S. Matthew's Gospel, and by S. Luke, are certainly different. In the former, the time is the earlier ministry in Galilee; the occasion, one of public teaching; the object, to offer a basis for prayer as the type and spirit of all Christian praying: 'After this manner therefore pray ye.'[3] In the latter, the time would

[1] The Article *Prayer*, Smith's *Dict. Bible*, vol. ii. p. 911 ff., by Bishop Barry, may be consulted here.

[2] The subject is discussed by Dr. Plummer in the Article *Lord's Prayer*, Hastings' *Dict. Bible*, vol. iii. p. 141, and also the variations in the Greek forms of the Aramaic original given by S. Matthew and S. Luke.

[3] S. Matt. vi. 9. Dr. Chase's *The Lord's Prayer in the Early Church* (Cambridge *Texts and Studies*) may also be consulted.

seem to fall within that journey towards Jerusalem begun 'when the days were well-nigh come that He should be received up.' The record is included in a narrative of the Lord's later ministry peculiar to S. Luke,[1] and it has been truly observed that an Evangelist who was so careful 'to write in order,' 'having traced the course of all things accurately from the first,'[2] would not have placed an episode of that earlier period in the later. The occasion, again, was one of prayer in private: 'It came to pass, as He was praying in a certain place, that when He ceased, one of His disciples said unto Him, Lord, teach us to pray, even as John also taught his disciples.'[3] The object was different. The same prayer delivered to the disciples in the audience of the crowds, was now given privately, but with a new aim. It should be a watchword. 'When ye pray, say.' It was to become as a distinguishing mark of the Lord's disciples as His own, not then only, but to the end of time.[4]

2. The subject is not of historical interest only, although in regard to every event connected with the Lord's earthly life, a reverent Christian will, in meditation and prayer, as well as in study, desire the greatest accuracy, historical and critical, which is available. But here, as always, a spiritual lesson is revealed to the student. He sees that, among the principles of the Divine working there is repetition, but repetition on the various occasions with significant variations. To the clergy as to teachers of the young in habits of devotion, that principle is full of suggestion. Nor is this the only lesson that may be gathered. If, when the request was made, the Lord Himself gave no answer other than a substantial repetition of the prayer already delivered in the Sermon on the Mount, He surely intended to teach that in this prayer all that

[1] S. Luke ix. 51—xviii. 15. [2] S. Luke i. 3. [3] S. Luke xi. 1.
[4] Goulburn, *The Lord's Prayer*, p. 62, note by Prebendary Berdmore Compton.

the Christian worshipper could desire to express, existed already in elemental form.

E. *The language of the Lord's Prayer.*

In its language the Prayer is not altogether new. It embodies phraseology, current in Jewish prayers used from very early times,[1] which gathers up yet earlier teaching of the Scriptures of the Old Testament. But if the phraseology is partly old, combining together some of the best aspirations of the Church of Israel, the setting is new, and the spirit is new. In this prayer, the Lord has taught us how to draw near to God, as sons by adoption and grace, in harmony with His Own character and His Own purpose; but here, as always, He built on material already existing, while infusing into the old His Own new life and His Own light. '"There shall never be one lost good," might,' it has been said, 'have been inscribed as a motto for His Life.'[2] There are lessons here in the development of our own prayers. As childhood passes into youth, and youth into manhood, prayer needs development, but the true development is not to part entirely with the old. The old should rather be made the groundwork of the new devotion, expressing the deepened faith and meeting the new needs. And in the development of public worship, or in the training of souls committed, in various ways, to our charge, nothing could less resemble the method, nothing could be less akin to the spirit of the Lord, than ignoring what is true in the past, and inconsiderate treatment of old associations.

[1] A student will find accurate information in regard to each clause in Dr. Chase's *The Lord's Prayer in the Early Church*. The parallels, however, are not regarded by modern scholars as being so close, as, on the authority of Dr. John Lightfoot, *Works*, vol. i. p. 205 (*Miscellanies*, c. 20), and others, has been often imagined.

[2] E. Wordsworth, *Thoughts on the Lord's Prayer*, p. 3, quoting Browning, *Abt Vogler*, ix.

F. *Divine guidance needful in all prayer.*

The gift of the Prayer was twice repeated. When delivered in the Sermon on the Mount, it was unasked. Afterwards it was bestowed, at the request of a disciple, in whom a desire to pray in a way more excellent than he yet knew was evoked by the sight of the Sinless One in prayer. Clearly, then, it is not enough merely to receive a form of prayer, even if that form is, in its origin, Divine. The exercise of prayer in method, or in language, however simple, is not easy. Familiar acquaintance is often mistaken for accurate knowledge. To trust to the guidance, however thoughtful, of our own spirits is to fail. 'Let Thy merciful ears, O Lord, be open to the prayers of Thy humble servants; and that they may obtain their petitions make them to ask such things as shall please Thee,'[1]—this is but one out of many collects furnished by the Prayer Book to help us in this duty. On some, at least, of the readers of this volume, a further duty will be laid. None can be more responsible, none more delicate than the guidance of others in habits of prayer. It is well, indeed, to ponder the fact that the occasion of the request, 'Lord, teach us to pray,' was not an instruction, but the sight of an example. Those who need such aid, as can be given by man in guiding their prayers, will go to men or women who pray themselves. There are grave responsibilities here for the laity as well as for the clergy; for the congregation as well as for the ministering priesthood.

G. *The position of the Lord's Prayer in the Church.*

1. The Prayer so given was by Christian instinct, and then by Christian rule, accorded a supremacy over

[1] Collect, *Tenth Sunday after Trinity*; comp. the collect for the *Third Sunday after Trinity*, and 'Almighty God, the fountain of all wisdom,' etc.

all other prayers in the Church of Jesus Christ. On the one hand, the Lord had Himself bound the Church over to its use. A single disciple made the request, but the answer was given not to *him* but to *them*; the command was prefaced, not by 'When thou prayest, but by 'When ye pray.' And, in addition to the command, there was the Church's recognition of the response to the deepest of human desires in the Prayer itself—'a thing,' as Hooker writes of it, 'which uttered with true devotion and zeal of heart affordeth to God Himself that glory, that aid in the weakest sort of men, to the most perfect that solid comfort which is unspeakable.'[1]

We can trace its use and its binding influence in the Apostolic Church. Its form was fixed, but a line of very interesting investigation, which cannot be pursued here, has been opened as to the adaptation of the Prayer by alteration, in certain clauses, or by addition for use on particular occasions, as at Baptism and the laying on of hands; at morning and evening prayer; and at the celebration of the Eucharist.[2] It would seem also that in some of the Jewish churches in which, as at Rome and in Galatia, Greek would have been spoken, the Aramaic word 'Abba,' used by the Lord Himself, as well as the Greek πατήρ, were coupled together, and might have been used as a name for the Prayer itself.[3] Through Christ Jesus, Jew and Gentile 'both had their access in one Spirit unto the Father,' whom they invoked as One 'Who, without respect of persons, judgeth according to each man's work.'[4] When S. Paul resisted the entreaty of his companions in travel, and of the Church in Cæsarea, to relinquish his visit to Jerusalem, it was in the spontaneous use of the words of the Lord's Prayer that the conversation

[1] Hooker, *E.P.*, v. xxxv. 3.
[2] Chase, *The Lord's Prayer in the Early Church*, pp. 14, 28, 46, 47, 173.
[3] S. Mark xiv. 36; Rom. viii. 15; Gal. iv. 6.
[4] Eph. ii. 18; 1 S. Peter i. 17.

closed: 'And when he would not be persuaded, we ceased, saying, The will of the Lord be done.'[1]

2. To use the Prayer, the knowledge of which was carefully kept from Jews and Pagans, became a distinctive glory of the Christian people, when they received in Baptism 'the adoption of sons.' To the catechumens the Lord's Prayer and the Creed, with instructions on their meaning, were imparted in the latest stages of their preparation, as *Competentes*, for Baptism, and after the administration of the Sacrament, as soon as they came up out of the water, they pronounced the words of the Lord's Prayer.[2] The Prayer accompanied the anointing, and the imposition of hands at Confirmation. It has, indeed, been thought that the substitution of a petition for the Holy Spirit, in place of that for the coming of the Kingdom, of which there are clear traces in the liturgical history of the Prayer, may have been connected with its Confirmation use, and have been the germ of other forms of the invocation of the Spirit in connexion with this sacramental rite.[3] Long before the introduction of the recitation of the Creed in the Liturgy[4] (*circa* A.D. 476-488), the Lord's Prayer was used at the very heart of the celebration of the Holy Eucharist. After the oblation and intercession, 'we say,' writes S. Cyril of Jerusalem, 'that prayer which the Saviour delivered to His Own disciples, with a pure conscience, styling God our Father.'[5] In the time of Charles the Great (A.D. 767-814) the final prayer at Vespers in the Roman Office was the Lord's Prayer, which all said aloud. The most solemn place was, in accordance with an earlier tradition, still given

[1] Acts xxi. 14.

[2] S. Chrysostom, *In Coloss. Hom.* vi., Oxford Tr. p. 254.

[3] Tertullian, *Adv. Marc.* iv. 26, and S. Gregory of Nyssa, *De Orat. Dom.* p. 60, both mention this prayer for the Holy Spirit. It is found also in the Greek cursive MS. of the Gospels numbered 604, in S. Luke xi. 2.

[4] By Peter the Fuller, the Monophysite patriarch of Antioch, A.D. 471-488.

[5] Chase, *The Lord's Prayer*, etc., p. 28. *Cat. Myst.* xxiii. § 11.

to it, 'as being the prayer of all prayers—a religious and primitive thought which, unhappily, was afterwards lost.'[1]

3. And as it held this honoured place in the public offices of the Church, so it was used in private devotion. 'After that the regular and set form of prayer hath been first used,' says Tertullian, with reference to the words, 'Ask, and ye shall receive,' 'there is a liberty allowed to desires, added as it were to the foundation; there is a liberty to build thereupon extraneous petitions, yet with remembrance of the commandments, lest the farther from the commandments the farther we be from the ears of God.'[2] As a Christian offered intercession in private, he felt that 'the prayer of the faithful made, so to speak, a sort of completion and a binding together of all his other prayers for all men.'[3] It gained the name of 'the Christian's daily Prayer.'[4] And in using it day by day he was taught to link his thoughts with the Sacraments instituted by Christ Himself. 'This daily prayer,' S. Augustine wrote, in effect, 'is a sort of daily Baptism, because in the pious use of it men obtain daily remission of sins, as they did at first in Baptism.'[5] The thought of the Eucharist was no less vivid. S. Augustine gave as a reason for the daily use of the Prayer in private, the fact 'that in the Church it is said daily at the altar of God, and the faithful hear it.'[6] 'We pray,' wrote S. Cyprian, 'that our Bread, that is Christ, may be given to us day by day; that we who abide in Christ and live in Him may not draw back from His sanctification and His Body.'[7] The deep sense

[1] Batiffol, *History of the Roman Breviary*, p. 96 (E.T.).

[2] Tertullian, *De Orat.* c. 10.

[3] S. Chrysostom, *In Coloss. Hom.*, x. (on iv. 2), p. 299 (Oxford Translation).

[4] S. Augustine, *Enchiridion*, c. 19 (Oxford Translation). Bingham, *Chr. Ant.* vol. iv. pp. 313, 314.

[5] S. Augustine, *Hom.* CXIX., *de Tempore.* So it was called by him, 'medicina quotidiana,' 'medela quotidiana,' 'quotidiana nostra mundatio,' etc.

[6] *Serm.* LVIII., c. x. § 12.

[7] *De Orat. Dom.* c. 13.

of corporate and sacramental life was carried into private devotion, and in both the power of the Holy Spirit was especially associated with the Lord's Prayer. 'Having already foretold that the hour was coming,' S. Cyprian taught his people, 'under the flaming heat of controversy, amid the whirl of organisation, in the atmosphere of a plague-stricken city,' 'when the true worshippers should worship the Father in spirit and in truth, Christ now fulfilled (by the gift of His Own prayer) what He had promised, that we who, through the sanctification He gives, have been receivers of spirit and truth, may, by the teaching which He spoke, pray truly and spiritually.'[1] The cry of the Spirit in the hearts of Christians, and the help of the indwelling Spirit, are, in the minds of S. Augustine and S. Chrysostom, associated with the recitation of the Lord's Prayer.

4. In the Book of Common Prayer the tradition of the primitive Church has stamped itself on the liturgical use of the Lord's Prayer. But the interest is not only antiquarian or liturgical. When we join in the Lord's Prayer after the administration of Baptism, and give thanks for our own, the recollection of those early days of the Church's life may well recall the spirit of Christians who felt 'that when we call God a Father, we ought to act like sons of God.'[2] At the celebration of the Eucharist, after the consecration and the communion, when the unseen High Priest is especially present, and has acknowledged us as His brethren through the gift of His Body and His Blood, in 'full assurance of faith' we include within our intercessions by the aid of this Prayer all the children of Our Father and all needful blessings for those in the Church and in the world.[3] In the Morning and Evening Prayer

[1] *De Orat. Dom.* c. 1, and Archbishop Benson's *Cyprian, His Life*, etc., p. 167, and the note on 'the characteristics and genuineness of the *De Dominica Oratione*,' pp. 280-286. [2] *De Orat. Dom.* c. 6.

[3] An expansion of the Lord's Prayer under this intercessory aspect is given by the Bishop of Salisbury (Dr. Wordsworth) in *The Holy*

'daily throughout the year,' the Prayer stands as a model of an act of homage before God and of petition for the necessities of men. After the manifold gifts of the grace of the Holy Spirit were bestowed on us in Confirmation we used this Prayer, receiving then a new capacity for entering into its meaning, and a new power from the Paraclete, 'Who helpeth our infirmity,'[1] which aids us in all acts of prayer. It is the first prayer which is offered after a Christian man and woman have been united in the indissoluble bond of holy matrimony. And when the bodies of the dead have been laid to rest we have offered that same prayer, in humble trust and resignation, with thoughts of the 'Abba, Father,' in Gethsemane, at the side of a Christian's grave.

H. *The liturgical uses of the Lord's Prayer as aids to its devotional use.*

It is only with the recollection of the lessons suggested by the occasions of its delivery by the Lord Who gave it, and with all the wealth of association gathered around it, since its life of nearly nineteen centuries first began, that we can really estimate its position and function in our own life of prayer. For a Christian, however keen may be his appreciation of difficulty in the path of prayer, the gift of this Prayer has done one thing of inestimable value. In the mind of any one who strives to realise that he was bound

Communion (*Four Visitation Addresses*, 1891), p. 185. It should be added here, that in placing the Lord's Prayer *after* the Communion the English Prayer Book departs from the use of all the ancient Liturgies, with the one exception of the Abyssinian. The Malabar Liturgy has it both before and after the Communion. The Prayer was, with that exception, universally said *between* the Consecration and the Communion. The principle of the change made in the Anglican office by the transference of the Lord's Prayer to its present position in A.D. 1552 is explained by Scudamore, *Notitia Eucharistica*, pp. 768, 769. See also pp. 664-666.

[1] Rom. viii. 26.

over through Baptism to continue 'Christ's faithful servant unto his life's end,' his Lord's action in giving this Prayer settles the question of praying. He can, indeed, go a step further. In this one prayer, at any rate, God has through His Incarnate Son taught how He would wish His people to pray to Him. He feels the confidence expressed in Tertullian's trustful words when he wrote: 'The sacred duty therefore of prayer, ordained by God Himself, and animated by His Own Spirit, even at the time when it proceedeth from the Divine mouth, ascendeth of its own right unto heaven, commending to the Father what the Son hath taught.'[1]

I. *The moral and spiritual results of the Lord's Prayer.*

1. (*a*) In this faith he sees that just as duty to God is the essential foundation of all duty, so homage to God is the fundamental idea of all prayer. 'Is not the name of prayer,' asks Hooker, 'usual to signify even all the service that ever we do unto God? And that for no other cause, as I suppose, but to show that there is in religion no acceptable duty which devout invocation of the Name of God does not either presuppose or infer.'[2] Thus, it is emphatically true that the first ingredient in all prayer is the reverent contemplation of God Himself, His attributes, and His glory. All else comes into prayer only through such contemplation, as it is united to it, and by it vivified. The clearer, nobler, more heartfelt the apprehension of Divine truth, the more heartfelt also and vital is the response:

> *Praise* waiteth for Thee, O God, in Zion:
> And unto Thee shall the vow be performed.
> O Thou that hearest *prayer*,
> Unto Thee shall all flesh come.[3]

---

[1] *De Orat.* c. 9. S. Augustine *Hom. in Joan.* lxxiii. 3 may be compared.

[2] *E. P.* v. xxiii.

[3] Ps. lxv. 1, 2. Cf. Isaiah lxiii. 7, where the contemplation and praise are the prelude of one of the noblest prayers in the Old Testa-

Instead of coming before God merely as suitors, we approach Him as worshippers, offering in prayer, private as well as public, in the unity of the Church, spiritual sacrifices acceptable to God through Jesus Christ. Then in the atmosphere of worship, our confession of sin, our intercessions, and our petitions for our own needs fall into line with His Own will.

(*b*) And as the Lord's Prayer begins with God, so when the doxology is added to it, as the Church's refrain to Christ's Own Prayer, it returns to Him. In commencing the Prayer, we invoke the Father as the eternal Fountain of Deity. In the doxology there is a glimpse of the great Triune Name into which the children of God have been baptized. The 'kingdom' is surely the mediatorial kingdom of God the Son; the 'power' is the power of God the Holy Ghost, Who ever advances and extends it; the 'glory' is the revelation of the Father to hearts opened to receive the blessings prayed for through the coming of the kingdom, of which the effects are 'righteousness, peace, and joy in the Holy Ghost.'[1]

2. Thus the keynote of the Prayer is God, not man, and, as we introduce that keynote into the whole life of prayer, humility and confidence are introduced also. If we realise our insignificance, we realise also that we are the subjects of Love that is eternal. 'For He,' S. Chrysostom says, 'Who calls God Father, by him both remission of sins, and taking away of punishment,

ment. Jeremiah's striking appeal to God, after his act of courageous faith in the purchase of the field in Anathoth, is another example (Jer. xxxii. 16-25).

[1] Rom. xiv. 18. Goulburn, *The Lord's Prayer*, p. 285. The doxology, probably inherited from the Jewish Synagogue, and Christianised in various forms, was in some places added for Eucharistic purposes to the Lord's Prayer very early in the second century. The present form of doxology, in the familiar English use, appears to be first found in the *Apostolic Constitutions*, iii. 18, and perhaps, also in vii. 24, in the latter half of the fourth century. Most probably it originated in liturgical use in Syria, and was thence adopted into the Greek and Syrian texts of the New Testament in S. Matt. vi. 13.

and righteousness, and sanctification, and redemption, and adoption, and inheritance, and brotherhood with the Only-Begotten, and the supply of the Spirit are acknowledged in this single title.'[1] In all humility we reverently face God, and then, as in the *Devotions* of Bishop Andrewes, the humbled soul rises into praise and exaltation at the thought of the Divine greatness, awfulness, and goodness.

> Why art thou cast down, O my soul?
> And why art thou disquieted within me?
> Hope thou in God: for I shall yet praise Him
> Who is the health of my countenance, and my God.[2]

It becomes inevitable that His claim on us for worship, and service, and obedience, should be acknowledged. And when we desire thus 'to worship Him, serve Him, and obey Him as we ought to do,' the soul must come into accord with the will of the Triune God as revealed in His law, and so with the Divine Being. In a noble phrase, Tertullian says, 'We are the Heaven and the Earth.'[3] S. Cyprian develops his master's sentence: 'This is the will of God, that the earthly should give way to the heavenly, that spiritual and divine things should become supreme.'[4]

3. But as in humility we thus face God, there arises within the soul the sense of its own personal unworthiness, the conviction of its sin. The higher the faith which 'believes that He is,' the keener the consciousness of the iniquity which the Presence of God realised in His holiness evokes.

> I have heard of Thee by the hearing of the ear;
> But now mine eye seeth Thee,
> Wherefore I abhor *myself*, and repent
> In dust and ashes,[5]

are the words with which the long trial of Job, and

[1] *Hom. in Matt.* xix. 6.
[2] Ps. xlii. 11.
[3] *De Orat.* c. 4.
[4] *De Orat. Dom.* c. 12.
[5] Job xlii. 6.

his controversy with God, are closed. The same cry breaks out at every stage of the progressive revelation of God to man. The confession of Isaiah as he beheld in the Temple the vision of the Majesty of God, and heard the solemn praises of the Seraphim, finds an echo on the quiet morning on the Galilean lake, when the sudden conviction of the same Divine presence, though veiled in flesh, drew from S. Peter's lips the startled cry, 'Depart from me; for I am a sinful man, O Lord.' Ezekiel by the river Chebar, Daniel on the banks of the Tigris, S. John in Patmos fell before that vision of infinite Holiness, as Moses had bowed in fear at Horeb, and Joshua 'by Jericho.'[1] In binding His Own prayer upon us, Jesus Christ desires to bring each one who uses it personally into relation with God, although, even so, self is not to be the principal object of our prayers. The foundation of all prayer is laid here in love to God and man. But, it is well always to remember that the corporate invocation, the corporate aspiration and petition can alone be a reality, when each member of the Body, each child of the family, is bringing his character into real touch with God. This was no new teaching, but an emphatic reiteration of the old. It formed the basis of the spiritual teaching of the great Lawgiver now embodied in Deuteronomy: 'Hear, O Israel; the LORD our God is one LORD; and thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.'[2] To be true to God was felt to be a condition essential to the acceptance of sacrificial offering:

> Whoso offereth the sacrifice of thanksgiving glorifieth Me,
> And to him that ordereth his conversation *aright*
> Will I shew the salvation of God.[3]

---

[1] Isaiah vi. 5; S. Luke v. 8; Ezek. i. 28; Dan. x. 4-8; Rev. i. 17; Exod. iii. 6; Joshua v. 8.

[2] Deut. vi. 4, 5.

[3] Ps. l. 23.

Faith and spiritual reality are blended inseparably with the act of homage, and with prayer:

> All nations whom Thou hast made shall come and worship before Thee, O Lord;
> And they shall glorify Thy Name.
> For Thou art great, and doest wondrous things:
> Thou art God alone.
> Teach me Thy way, O LORD; I will walk in Thy truth:
> Unite my heart to fear Thy Name.
> I will praise Thee, O Lord my God, with my whole heart:
> And I will glorify Thy Name for evermore.[1]

Reality in faith is essential to reality in penitence, as reality in penitence upholds reality in faith. Between the living soul and God there is a living relation, which, throughout His ministry, and not least in the terms of the Lord's Prayer, was emphasised by the Saviour. Much may be boasted of the growth of a corporate religious life, but that life is withered at its roots unless the individual be true to his profession. We love to look at a cornfield gleaming in the sun, and waving its great rich masses in the wind. How different would it appear to us, if we knew that each of those golden ears, instead of being full of ripening grain, was a mere rustling pretentious piece of emptiness.[2] 'If any man hath not the Spirit of Christ, he is none of His.'[3] In each of its clauses, almost in each of its words, the Lord's Prayer may in self-examination be a means of ascertaining whether our spirit is really His in Whose Name we are using it.

4. Yet while the Lord aimed at personal reality, the Prayer is essentially corporate,—'the most selfless prayer that ever was uttered.' It is on this aspect of the Prayer that S. Cyprian dwelt with such delight. To the author of a treatise, so penetrating in spiritual

[1] Ps. lxxxvi. 9-12.
[2] E. Wordsworth, *Thoughts on the Lord's Prayer*, p. 6.
[3] Rom. viii. 9.

insight as that on *The Unity of the Church*, the plural form of the Lord's Prayer had a value which was inestimable. 'Our prayer,' he said, 'is general, for all; and when we pray, we pray not for one person, but for us all, because we all are one. God, the Master of peace and concord, so wills that one should pray for all, according as Himself in one did bear us all.'[1] Believing as S. Cyprian did that the unity of the Church flowed out of the Unity of God Himself, and that it is a fruit of the indwelling of the Holy Spirit, he cultivated such unity as a Christian grace,[2] to be gained 'by peaceable, and simple and spiritual praying.' In such prayers are there not Divine promises to encourage us? 'I will give them one heart and one way, that they may fear Me for ever.'[3] Is there not the revelation of the Divine purpose with which to co-operate? 'That they may all be one . . . that the world may believe'[4] that the Father sent His only-begotten Son. So, S. Cyprian felt that the tranquillity of the Church must be the result of the tranquillity of each of its members, as the spirit of heresy and schism arose from their restlessness. On this tranquillity answers to prayer depended. 'Not to the many in number when they pray,' he writes, 'but to oneness in heart most is given. *If*, He saith, *two of you shall agree together on earth*; He places agreement first; hearts at peace are the first condition; He teaches that we must agree together faithfully and firmly.'[5] Thus, if the personal bond between the soul and God is not interrupted by wilful sin, the use of the Lord's Prayer even in private should be in conscious sympathy with the Catholic Church. Amid 'our unhappy divisions' we do well to make the most of every link of union. In this Prayer we have one such bond which all may strengthen. In spite of division, it must

[1] *De Orat. Dom.* c. 4.
[2] Pusey, Pref. to *Epp. of S. Cyprian*, p. xvii.
[3] Jer. xxxii. 39.
[4] S. John xvii. 21.
[5] *De Unit. Eccl.* c. 11.

secure some harmony, some sympathy in the addresses of Christ's people to their God and Father through Him. It is the prayer of our Baptism, Confirmation, and Communion; day by day, it rises on high in the Divine Office and from the altars of Christendom: in that great tide of prayer we join verbally, as well as in spirit, whenever we offer the Lord's Prayer, each one calling forth the power of his personal priesthood, as a member of the Spirit-bearing body of Christ. However humble our position, however limited our sphere of usefulness, we can take our allotted share, through using the Prayer which Christ Himself hath taught us, in the development of the eternal purpose of His kingdom. We unite supplication for every personal need, with intercession for every corporate blessing:

> Remember me, O Lord, with the favour that Thou bearest unto Thy people;
> O visit me with Thy salvation:
> That I may see the prosperity of Thy chosen,
> That I may rejoice in the gladness of Thy nation,
> That I may glory with Thine inheritance.[1]

5. But an application yet closer may be needed. 'Much of the practical difficulty of the Lord's Prayer,' it has been said, 'lies assuredly in the first word of it.'[2] It becomes a nullity and falsehood through the petty disagreements, the paltry separations, the exaggeration of social distinctions, the foolish vanity, the unworthy jealousies and suspicions in which so many lives are passed, quite as conspicuous, if not more so, in 'the religious world' as in other circles. The filial relation implies the fraternal; it is not only as the Lord so emphatically taught, that a condition of the Divine forgiveness is a forgiving spirit in him who seeks for

[1] Ps. cvi. 4, 5. See Bishop G. Moberly's *Bampton Lectures*, *The Administration of the Holy Spirit in the Body of Christ*, pp. 240 ff.
[2] F. D. Maurice, *Sermons on The Lord's Prayer*, p. 2.

pardon, but, without the generosity and nobility of true worship, we cannot, however zealous our profession of religion may be, pray that the Divine Name may be hallowed, the Divine kingdom may come, or the Divine will be done.[1]

6. The Prayer includes within it another lesson for the constant reminder of which, through the Lord's Prayer in an age so reliant as our own in its self-development, we may well be thankful. It stands out clear and strong in words behind which there lies all the theology of S. Cyprian's treatise, and of S. Augustine's vindication of the grace of God, against the Pelagian error and all its modern reproductions, involving a practical denial of man's personal need of the salvation offered in Christ Jesus:

'I desire my Lord God our Heavenly Father, Who is the giver of all goodness, to send His grace unto me, and to all people.' To pray the Lord's Prayer aright is to grasp the truth that holiness is a free gift of the grace of God. We need that truth in worship, service, and obedience. We need it to meet aright the want, the sin, the temptation, the evil will, which, in all his malignant power, Satan opposes to the will of God. We stand in the presence of needs that we cannot altogether fathom; of sins which, in their consequences, reach far beyond our ken; amid dangerous currents in which the strongest have been swept away; face to face with the personal spirit of evil, whose unwearied antagonism involves any true child of God in a struggle which forbids the idea of a comfortable, easy life. All this we know, but the revelation of the Father anticipates either excitement or vacillation, for the attributes of His Nature on Whom our prayer is centred, create perfect confidence. So we pray that

[1] Reference may be made to S. Cyprian's noble words on peace and unity as the product of 'our second nativity,' *De Orat. Dom.* c. 16.

want, spiritual and physical, may be met, as we need its supply, simply from day to day; that sin may be pardoned as we pardon, but without presuming to limit the love and mercy of God to man's mean conceptions of it; that we may not be brought into positions of trial which for us might be overwhelming, especially if connected with associations of past sin; that there may be deliverance without limit from 'all sin and wickedness, and from our ghostly enemy, and from everlasting death'; a prayer surely to be fully and completely answered, when 'to them that wait for Him, Christ having been once offered to bear the sins of many, shall appear a second time, apart from sin, unto salvation.'[1] Not only in their confidence, but in their calmness are these petitions so remarkable. But to use them intelligently is to gain the conviction 'that all good is of God, "the Father of lights," that "all holy desires," even in their first stir, "proceed from Him," that all works "pleasant" to Him are wrought by "the grace of Christ and the inspiration of His Spirit," that His presence and action are essential to every existence even which we can believe to be real and substantive; that only that subsists which subsists by Him.'[2] Substituting the plural for the singular, the spirit of such petitions can be summed up in two sentences of the unknown Psalmist, whose words in the one hundred and nineteenth Psalm live on, day by day, in exercises of united and holy prayer:

> Let our supplications come before Thee;
> Deliver us according to Thy word.[3]

For in these requests for the supply of every need, accents of human distress and human trial break in upon the ear on every side. The churchman cannot

[1] Heb. ix. 28.
[2] Archbishop Benson, *Cyprian, His Life*, etc., p. 274.
[3] Ps. cxix. 170.

forget to intercede, first, indeed, 'for the household of the faith,'[1] but he will extend his intercessions further:

> Remember for good the whole of Thy creation,
> Visit the world with Thy tender mercies.
> Remember all that are in necessity and need Thy help.
> Stablish all who are standing in truth and grace,
> Restore all who are sick with heresies and sins.[2]

7. The Lord's Prayer includes one further counsel in regard to the form and method of prayer. Certainly, as His Own example shows, our Lord could not have intended by the gift of this Prayer to discourage prolonged prayer, but to many a hardly-worked man or woman, many an untaught mind, many a sufferer in hours of sickness or weariness, its brevity assures us that brief prayers offered intelligently and sincerely will, without doubt, win acceptance. It assures us that a noble simplicity in devotion is that which God desires to cultivate. It stamps the character with calmness. It trains that largeness of idea by which the smallest labour is linked with God's vast plan. It enables us, through communion with the infinite Nature of God revealed in His Incarnate Son, to love more truly, and it opens out to us, brief and simple as it is, new objects for love to embrace. In prayer, whether it be public or private, these are characteristics which are welcome to Christian people, and they mould not devotion only, but the devoted life.

8. We have read that on one occasion, not very long before his death, when Lord Tennyson was walking in his garden at Farringford, he stopped to look down upon the flowers lit up with the glory of the sun at noon. He plucked one of them, and said, 'If one looked only at this flower one would say at once that "God is Love." But when looking at all the pain, and

[1] Gal. vi. 10.
[2] Bishop Andrewes' Office for Sunday, General Intercession.

want, and disease, and misery, if we had nothing else to guide us but nature, we might be driven to think that there were two Gods—one good and one evil. It is not nature, but something higher than nature, which teaches us that there is One Good God, and that, here below, we neither do nor can expect to understand all His ways or thoughts.'[1] Thankful, indeed, we may be to Our Incarnate Lord that, through His Own revelation, 'When ye pray, say, Our Father,' He has enabled the hearts and minds of educated and uneducated alike, whenever they say Amen to His Own words, to set the seal of their testimony to the fact that God is Love.[2]

[1] Related by Dean Farrar in *The Sunday Magazine*, March 1894.

[2] In Professor A. Harnack's recent work *What is Christianity?* it is stated that 'the whole of Jesus' message may be reduced to these two heads—God as the Father, and the human soul so ennobled that it can and does unite with Him' (p. 63, E.T.). The writer asserts that 'the fourth Gospel . . . cannot be taken as an historical authority in the ordinary meaning of the word' (p. 19). Without impugning the author's good intentions in the delivery of these lectures, it cannot be maintained too firmly that, apart from the full doctrine of the Incarnation of the Son of God, there is no solid ground for the belief, truly described as 'restful and rest-giving,' in the Fatherhood of God, and 'the idea of our being children of God.'

CHAPTER IX

THE THEOLOGICAL VIRTUES AND OTHER CONDITIONS OF ACCEPTABLE PRAYER

> Prayer is in itself almighty, infallible. Before thou hast uttered it, so soon as, through the grace of God, it is conceived in thy heart, and embraced by thy will, it has ascended to the eternal throne. Already has it been presented to Him Who in all eternity loved thee and formed thee for His love. It has been presented by Him, man with thee, Who as man died for thee, Who in His precious death prayed for thee, man with thee, but also God with thee. How should it fail? Thy prayer cannot fail, if thou, through thine own will, fail not thy prayer. Dr. PUSEY, *The Miracles of Prayer*, p. 26.

A. *The need of spiritual correspondence with the character of God implied in the word 'devotion.'*

A STRIKING proverb current among the Hausa tribes of Northern Nigeria expresses an instinct, which a religion not only so imperfect, but, in subjects of grave importance, so false as the Mohammedan, cannot obliterate, because it is in the highest sense natural to man, as created in the image, after the likeness of God Himself. 'If there is no purity,' they say, 'there is no prayer; if there is no prayer, there is no drinking of the water of heaven.'[1] As prayer, in its fundamental sense, is the

[1] *Nigeria*, p. 183, by C. H. Robinson. By 'the water of heaven' is meant one of the streams of Paradise.

lifting up, not of the mind alone, but of the heart and will to God; as it desires, not that the will of God should be altered, but that the will of God should be done; as its essential principle is the correspondence of sons with a Father, it is obvious that, in all its forms, there must be a growth of correspondence of character also with the revealed character of God. It is, of course, in regard to prayer in its petitionary form that the necessity of such correspondence becomes most apparent, although, in reality, it is as essential in praise and thanksgiving, from which petition and intercession cannot be arbitrarily separated. In the exercise of petitionary prayer God does, indeed, appropriate our desires when in accordance with His will, by assigning to them the place which, in His providence general or particular, is appropriated to them in the development of His eternal purpose of love. But, as we have already seen,[1] before the act of petitionary prayer begins, it is needful to secure the truth of its intention, and, therefore, its efficacy, by contemplation of the attributes of God, and such contemplation,[2] in which at times God communicates Himself powerfully to His servants, evokes praise. Such prayer is, in the form determined by eternal wisdom and love, followed by results, and thanksgiving must be the sequel. Thus, the offering of praise and thanksgiving no less than of petition can be acceptable only when the worshipper, with whatever imperfection, is in a state of grace before God. Such a state, indeed, is sure to be unmistakably characterised by prayer, for 'Prayer,' says Hooker in an impressive phrase, is 'the first thing

[1] See pp. 19, 20, 75, etc.

[2] Some of the exaggerations of Quietism, as exhibited, for instance, in the writings of Madame Guyon and certain other mystics, may still do good service, if they impress on us the need of more cultivation of this element in prayer. True mysticism has an essential place in all vital religion, and must not be confounded with its extravagances and unsound developments.

wherewith a righteous life beginneth, and the last wherewith it doth end.'[1]

When the man born blind who had received his sight from our Lord was being urged by the Pharisees to repudiate the claims of his Divine Healer, he said, 'We know that God heareth not sinners.'[2] The statement must, of course, be balanced by others in order to estimate aright the deep truth which it contains. 'God, be merciful to me a sinner,'[3] is a prayer sanctioned by the Lord Himself. No petition met with an answer more gracious and immediate than the cry of the penitent robber, 'Lord, remember me when Thou comest in Thy kingdom.'[4] Obviously, the words of the man, who felt that his sight could not have been restored except by one 'who was a worshipper of God, and did His will,' one, in fact, who 'was from God,' can only be rightly applied to those who pray in a state of habitual, wilful sin, and, therefore, of enmity with God. They are not words which should be carelessly flung about to make hearts sad, whom God hath not made sad, but yet, when understood aright, no one who knows that

> The grey-haired saint may fail at last,
> The surest guide a wanderer prove,[5]

can ever listen to them quite unmoved.

That wilful sin while unrepented of must act as a barrier to prayer is implied in the wider sense of the word 'devotion' itself. 'Devotion' means a life given or devoted to God.[6] 'The devout' are those who offer themselves to God to serve Him, a definition which, if

[1] *Æ. P.* v. xxiii.
[2] S. John ix. 31, 33.
[3] S. Luke xviii. 13.
[4] S. Luke xxiii. 42.
[5] Keble, *Christian Year*, Eighth Sunday after Trinity.
[6] Law's *Serious Call*, ch. i. So S. Thomas Aquinas uses the word in its primary sense: 'Devotio dicitur a devovendo; unde devoti dicuntur qui seipsos quodammodo Deo devovent ut ei se totaliter subdant.'—*Summa Theol.* II². lxxxii. 1.

realised in life, would make an antithesis [1] expressed too frequently between 'the devout' and 'the good' impossible. When we approach God as our Father there can be no sort of mercantile transaction in our life, because our position as His sons by adoption and grace excludes the idea. A Father could not possibly accept so much homage in exchange for so much 'licence to sin.' [2] Hence any sin known to be such, and consciously allowed must be, from the nature of the case, a barrier to communion between the child and the Father. Until the first movement towards penitence, and the frank confession, putting the penitent into an attitude in which forgiveness becomes possible, have taken place, the correspondence of the human will with the divine, which is a condition of such communion, is broken. That is a consideration which it is never wise for the most devout people 'who ask of God righteous ordinances,' and 'delight to draw near unto God,' [3] to ignore. And there is a further, possibly a less familiar consideration also. If the outward prayer is to be effectual, its intention must be due to the prompting of the Holy Spirit. But, in words expressing the earnest striving after holiness by which the early Church was characterised, 'the defiled spirit cannot be acknowledged by the Holy Spirit, nor the gloomy by the joyful, nor the thralled by the free. No one entertaineth an adversary; no one admitteth any, save his own compeer.' [4]

B. *Efficacy assured to the prayers of the servants of God.*

But, on the other hand, those, whose life amid whatever hindrances or temptations is a response to

[1] As by Pascal, *Pensées*, 67. 'L'Expérience nous fait voir une différence énorme entre la dévotion et la bonté.'

[2] Ecclus. xv. 20. [3] Isa. lviii. 2. [4] Tertull. *De Orat.* xii.

the will of God, should feel no doubt as to the efficacy of their prayers. Doubts felt in regard to the capacity of men to help must not be transferred to God. To some hesitating, despondent souls, the prophet's indignant question might be put, 'Is it a small thing for you to weary men, that ye will weary my God also?'[1] Might not the question, indeed, be put at times to churches, which in their corporate capacity seem to shrink as if abashed from 'letting their requests in everything by prayer and supplication with thanksgiving be made known unto God'?[2] Such hesitation is not only mistaken; it is an indication of secret distrust. Wherever dependence on God is consciously recognised, wherever fellowship with God animates progress towards conformity with His character as revealed in Christ, there prayer will be in correspondence with His will and purpose. That prayers of those who have thus striven to live near to God are effectual is attested by examples again and again in the records of Scripture and in the history of the Church. As in mountain climbing, the higher the ascent the wider is the range of view, and the greater the illumination, so as the life of grace mounts towards God, the prospect broadens, and spiritual insight into the Divine purposes becomes clearer. S. James states the fact: 'the supplication of a righteous man availeth much in its working.'[3] S. John gives the interpretation: 'Beloved, if our heart condemn us not, we have boldness toward God; and whatsoever we ask, we receive of Him, because we keep His commandments, and do the things that are pleasing in His sight.'[4] For all members of the Church this teaching has elements alike of encouragement and warning. But to those who, in virtue of their sacred office in the ministry of the Church of God, are intercessors on behalf of their

[1] Isa. vii. 13.
[2] Phil. iv. 6.
[3] S. James v. 17.
[4] 1 S. John iii. 21, 22; cf. v. 14, 18.

brethren, it appeals most of all. Official ministrations, indeed, are not nullified or invalidated by lives unworthy of them.[1] But who can tell the loss of power in private and personal prayer, due to faults neglected and uncontrolled, which might otherwise have been the channel of countless blessings to members of the Church of Jesus Christ? Do we not — the clergy and the laity alike — need more of the spirit which in early days prompted such prayers as, 'We beseech Thee, make us living men,' 'make this Bishop also a living Bishop,' 'Grant that this Church may be a living and clean Church, grant it to have divine powers and clean angels as ministers, that in cleanness it may be able to hymn Thee'?[2]

But it is not sufficient to rest satisfied in regard to prayer with being in a state of grace. If we would avoid vagueness, and with it an almost certain loss of living interest and progress alike in petition, intercession, and thanksgiving, it is essential to study the conditions of prayer in detail. Of the late Bishop Hamilton of Salisbury it is told how, with all his deep insight into spiritual things, he was accustomed to say 'that no man was likely to do much good in prayer who did not begin by looking upon it in the light of a work, to be prepared for and persevered in with all the earnestness which we bring to bear upon subjects which are, in our opinion, at once most interesting and most necessary.'[3] It is only too easy to drift into the languor which provoked the prophet's cry, 'There is none that calleth upon Thy Name, that stirreth up himself to take hold upon Thee'[4]—a nerveless, unintelligent prayer which can claim no answer, and receives none. It is only too easy, even when some untrained earnestness remains, 'to ask and receive not, because,'

[1] Article xxvi.
[2] Bishop Sarapion's *Sacramentary*, pp. 61, 74, 85 (S.P.C.K. edition).
[3] Dr. Liddon, *Some Elements of Religion*, p. 172. [4] Isa. lxiv. 7.

through neglect of thoughtful effort to enter into the mind of God, 'we ask amiss.'[1] Nothing, indeed, can be of avail apart from the imitation of Christ, not only in His life on earth, but in His life of new and unceasing work in us and for us 'on the right hand of the Majesty' on high: 'As He *is*, even so are we in this world.'[2] But to make our prayers worthier of His acceptance and His design should be our constant effort, and genuine correspondence with His character will make every true suggestion welcome. The conditions are simple. Of all the virtues which are needful God is Himself the giver to those who, having been reconciled to Him, 'have been transformed by the renewing of their mind.'[3] 'When,' S. Augustine once wrote, 'men believe, and hope, and desire, and consider the things they ask of God in the Lord's Prayer, they are then qualified with those graces of the Spirit, faith, hope, and charity, which are necessary to bring a pious votary unto God.'[4]

c. *The three theological virtues.*

'Faith, hope, and charity.' These are the three theological virtues. Through these virtues a deep relation between the soul and God is maintained. The true Christian love of God rests upon the basis of faith in His atoning love, and of hope in His promises.[5] Nor are we left in uncertainty as to the reality of the communication of these Christian virtues to ourselves. In virtue of our adoption as sons, they are ours to use, or misuse, or neglect. At every baptism prayer is made that each of the baptized may be 'washed and sanctified with the Holy Ghost,' and, when 'received into the ark of Christ's Church, being steadfast in

[1] S. James iv. 7. [2] 1 S. John iv. 17.
[3] Rom. xii. 2. [4] S. Aug. *Epist.* cxxx. *ad Probam.* c. 13.
[5] T. B. Strong, *Christian Ethics*, p. 86.

faith, joyful through hope, and rooted in charity,' may finally come 'to the land of everlasting life.' To use the Lord's Prayer is a privilege of the baptized, and the three theological virtues are moral conditions in all that interchange of communion between God and man which is included under the name of prayer.

1. *Faith.*

1. The first is faith. In the earthly ministry of Jesus Christ, a place so conspicuous is occupied by the response of faith, that we cannot fail to discern the intention of our Lord to assure His Church in all ages, that the exercise of this faculty, productive of consequences so great in the past, should have results far greater in the future. It is, indeed, in itself 'a gift of God.'[1] Before He performed works of mercy and power, our Lord awaited its expression. It became the measure of the blessing received: 'As thou hast believed, so be it done unto thee.'[2] At times, the energy of our Lord's Own power is identified with the recipient's act of faith: 'Thy faith hath made thee whole'; 'thy faith hath saved thee; go in peace.'[3] Physical and moral restoration, both due to His Own working, are linked with the faith which responded in each case to the secret drawing of the Father that led the sufferer to Jesus Christ.[4] And, on the other hand, absence of faith placed limitations on the manifestations of His power, and explained the failure of His disciples to do what, with faith, they might have done.[5] It is easy enough to speak of the momentous issues of the presence or the absence of faith in connexion with our prayers, but it is, too often, difficult to realise all that is meant by the word so lightly used. But faith in the

[1] Eph. ii. 9.
[2] S. Matt. viii. 13; cf. xv. 28.
[3] S. Luke xvii. 19; cf. S. Mark x. 52; S. Luke viii. 48.
[4] S. John vi. 44.
[5] S. Matt. xiii. 58; xvii. 19, 20.

sense of a theological virtue describes a moral temper; it is a test of moral character; it implies a peculiar desire and capacity of receiving the thing which it needs; if we think it out, we shall see that, as S. Augustine taught,[1] faith is necessary not only in religion, but that it is the condition of everything beautiful and great. Some devotional study of our Lord's miracles of healing, considered not only as works of power, but of redemption also, would aid us in petitionary prayer. In these miracles we should trace the effect of faith in claiming and receiving the treasures of God's grace, as it once claimed and received that 'power of the Lord which was with Him to heal.'[2]

2. In such devotional study of these and other examples of its working, we should gain an insight into the real meaning and the nature of faith. The word has been so impoverished in popular usage, or else so degraded, that it is difficult to realise in life all that it implies. But the fact is that in every true aspiration and upward effort of man, an attitude of mind and will towards God, such as He can bless, is present in a form more or less rudimentary. It is, indeed, as in the typical case of the faith of Abraham, akin to love. In Abraham, S. Paul has led us to discover what in its essence this virtue is. When, without wavering, the patriarch accepted, and believed without wavering in the promise of God that 'he should be heir of the world,' the crucial point of his act lay in this, that he recognised completely[3] the actual facts of the case. He saw all the physical conditions which made against the fulfilment of God's promise. Yet in full view of these, without any natural likelihood on the other side, he believed, that is, he trusted his knowledge of the power and character of God against everything else.'[4]

[1] See *Dict. Christian Biography*, vol. i. p. 219.
[2] S. Luke v. 17. [3] Rom. iv. 19 (R.V.).
[4] Strong, *Christian Ethics*, p. 81. The whole passage, Rom. iv. 9-25, will repay the closest study by its disclosure of the moral element in faith.

The character of God became to Abraham, and in a degree far higher it should become to a Christian people, the ground for accepting as true things which, to unprepared human eyes, might seem impossible. Such an attitude of the whole man, due to God's own initiative, becomes at last the correspondence of the man's whole being with God Himself.[1] It includes the homage of every faculty of intelligence, and will, and even emotion. It is that moral attitude which, in the pregnant language of S. John's Gospel, is expressed in the Greek, as it can hardly be translated into English, by *πιστεύειν εἰς αὐτόν*.[2] And out of this confidence in the Divine character comes the certitude that what is unseen is real, that what is hoped for will surely be fulfilled, as the spiritual vision quickened with new life and power in Baptism and Confirmation enables us to endure as 'seeing Him Who is invisible.'[3]

3. It is now possible to enter into the true meaning of the prayer of faith. It is indeed 'an ascent of the mind towards God,'[4] for it has become the utterance of a mind which views persons and things in relation to God. It implies a practical power desirous of apprehending, and using in His cause, the gifts which God may be willing to bestow. The man who thus prays has not only discerned the Divine point of view; he has also laid hold of God as revealed in Jesus Christ. He may present his petition, sometimes as the means of obtaining a desire, sometimes only as the expression of a wish. In either case the prayer receives its direction, and accepts its limitation, as the inner life, whence it springs in its surrender of self to God, rises morally

[1] S. John vi. 29: 'This is the work of God, that ye believe in Him whom He hath sent.'

[2] As, for instance, S. John viii. 30: '*Believed on Him*: in the fullest sense; cast themselves upon Him, putting aside their own imaginations and hopes.' The phrase expresses 'energy of faith in a person.'—Bishop Westcott.

[3] Heb. xi. 27.

[4] S. Thomas Aquinas, *Summa Theol.* II². cxxxiii. 13.

into correspondence with Him. It is no vague belief which inspires that prayer. Just as one of the requisites for a worthy reception of the Holy Communion is not faith alone, but 'a lively faith in God's mercy through Christ,' in the fact that 'He gave His Son . . . not only to die for us, but also to be our spiritual food and sustenance in that Holy Sacrament,'[1] so faith as a condition of acceptable prayer rests on the living Personality of God, on God's character as revealed to us in the Incarnation, which alone makes it possible to pray rightly, on His promise 'to hear the petitions of them that ask in His Son's Name.' If in a great utterance of faith which, through a long life of trial and trouble, had tested the Divine goodness, and found that it was a reality, a psalmist could feel that the guarantee of God's fidelity in answering prayer lies in His holiness, shall not we, who know by faith the character of the Triune God disclosed in Jesus Christ, take to ourselves with undoubting confidence the boundless promises attached to believing prayer?

> Deliver me in Thy righteousness, and rescue me:
> Bow down Thine ear unto me, and save me.
> . . . . . .
> I will also praise Thee with the psaltery,
> *Even* Thy truth, O my God:
> Unto Thee will I sing praises with the harp,
> O Thou Holy One of Israel.[2]

The answer comes from One 'Who giveth to all liberally and upbraideth not'[3]—words in themselves most beautiful; but do they not gain immeasurably in their beauty when we think of the gifts bestowed by the Only-begotten Son to all who in faith have approached Him?

Here, as always, the Divine revelation awakens an

[1] The first exhortation in the Communion Office and the Church Catechism.

[2] Ps. lxxi. 2, 22.

[3] S. James i. 5.

echo which is unmistakable in our own moral nature as God created it. What, do we feel, constitutes the peculiar claim of a suppliant upon ourselves? We feel that we cannot, if the request be genuine, and not a mere experiment, ignore the claim of one whose petition implies faith rising into trust in ourselves. To despise such trust thus given to us is to do violence to some of the best and the deepest instincts of our moral nature. We are assured by these instincts that the compassion of God is evoked by the faith which trusts Him. If it were not so, the report of our own moral nature as to the character of God would be altogether unreliable. God would in fact act towards us in a way, which the best of men would refuse to adopt towards a suppliant, who relied on their character as the ground of his request.

Such faith will, in time, grow in strength; the difficulties which meet it only strengthen it; the effort to overcome them only increases its tenacity. It will be thorough, while in recognising 'our ignorance in asking' it will be reverent. Such was the characteristic of the centurion's faith,[1] and such also is the faith with which S. James bids us ask, 'nothing doubting'[2] in the wisdom, love, and power which are so ready to meet it. 'All things are possible to him that believeth.'[3] 'Yes, Lord,' prays Bishop Wilson, 'and therefore I beg that faith of Him to whom all things are possible, that I may be able to discover, to avoid, to resist, and to root out, whatever is evil in me.'[4]

II. *Hope.*

1. Prayer to win acceptance must be not only believing, but hopeful. The same psalmist, whose faith in the Divine promises was rooted in Him, Who is

[1] S. Matt. viii. 8, 9. [2] S. James i. 6. [3] S. Mark ix. 23.
[4] *Sacra Privata*, Morning Prayer, 'Resignation.'

'the Holy One of Israel,' found in God the object of all his hope:

> Rescue me, O my God, out of the hand of the wicked,
> Out of the hand of the unrighteous and cruel man.
> For Thou art my hope, O Lord God;
> *Thou art* my trust from my youth.[1]

To draw in devotion the exact line where faith merges into trust, and trust into hope, is not so essential as it would be in the province of Christian ethics. Both faith and hope blend in one object, but 'they can be distinguished when viewed in reference to the nature of man: for by the one, we have a clear mental realisation of the promise; by the other, we apply that truth to our needs, make it our own, and stimulate the will to respond to it.'[2] There is no element of tenderness in the Lord's ministry on earth more touching than the effort made by Him to uphold the hope of those who sought His aid. To the palsied man, conscious of the sin which lay behind the helpless suffering, there came on the instant the gracious words, 'Son, be of good cheer; thy sins are forgiven.'[3] 'If Thou canst do anything, have compassion on us, and help us'; such was the almost despairing cry of the father of the demoniac boy. It was not only to sustain his faith, but to infuse hope into the prayer so timidly made, that 'Jesus said unto him, If thou canst! All things are possible to him that believeth'—'the decision rests with you rather than with Me whether this thing can be done; it can be done if thou believest'—and hope nerved the final appeal, 'I believe; help thou mine unbelief.'[4] So the typical faith of Abraham had been sustained by hope. 'Who,' says S. Paul, 'in hope believed against hope, to the end that he might become a father of many nations, according to that which had been spoken, So shall thy seed be.'[5] So, to view in this connexion a passage

[1] Ps. lxxi. 4, 5. [2] Hutchings, *The Life of Prayer*, p. 135.
[3] S. Matt. ix. 2. [4] S. Mark ix. 22-24. [5] Rom. iv. 18.

already quoted in another, a psalmist met his own questioning despondency by rousing himself, through an act of will, to hope:

> Why art thou cast down, O my soul?
> And *why* art thou disquieted within me?
> Hope thou in God: for I shall yet praise Him
> *For* the health of His countenance.[1]

He turns from feelings; they are variable. He turns from a review of action, because he cannot judge of it aright, and, at the best, it can afford small comfort save to the self-complacent. He goes to God. 'What God is in Himself, not what we may chance to find Him in this or that moment to be, that is our hope.'[2]

2. But hope is not only an expression of the conviction that, in response to prayer, God will bless us. It is an expression also of a conviction equally strong that, in virtue of his original creation, and for the merits of the Incarnate Redeemer, man is worthy of the blessing. In whatever is limited man cannot find satisfaction, but only in the Infinite One. That is the profound meaning of the sentence:

> I have seen an end of all perfection;
> *But* Thy commandment is exceeding broad.[3]

Among those 'promises of God' which in 'the Son of God, Jesus Christ,' find 'the yea,'[4] the pledge of certain fulfilment, are assuredly the high ideals, the noble yearnings with which He inspires us, and which, if we are faithful, He will enable us to realise. And 'hope putteth not to shame.' S. Paul rests it on two great facts: 'The love of God hath been shed abroad in our hearts through the Holy Ghost Which was given unto us.'[5] The gift of the indwelling Spirit which, at a definite time, each Christian received is one pledge that the

[1] Ps. xlii. 5. [2] F. W. Robertson, *Sermons*, second series, p. 113.
[3] Ps. cxix. 96. [4] 2 Cor. i. 20. [5] Rom. v. 5.

hope is trustworthy. The other fact is the redemption wrought by God: 'While we were yet weak, in due season Christ died for the ungodly.'[1] He Who died on our behalf may be certainly trusted to save by His life.

3. Thus with its twofold conviction that God will bless, and that man is worthy of the blessing assured to him, hopefulness in prayer is a duty. 'Prayer breathes hope, and a prayer without hope is a sinful prayer'; 'prayer hopes to receive all things,'[2] are sentences attested by the experience of a long life which cannot lightly be set aside. When even in the hour of prayer the faculty of imagination will suggest new difficulties; when, in intercession for the Church or for the nation, imagination will wrap the future in gloom; when it tempts us to dwell morbidly on the dark side of things, and will not recognise the bright, then hope, refusing thus to be overborne, because that would be wrong, reenforces prayer;

> In the day that I called Thou answeredst me,
> Thou didst encourage me with strength in my soul.[3]

Are we not praying in a line with 'the eternal purpose which God purposed in Christ Jesus our Lord: in Whom we have boldness and access in confidence through our faith in Him'?[4] And while we pray in union with Him, 'the Amen, the faithful and true Witness,'[5] Who said, 'If ye abide in Me, and My words abide in you, ask whatsoever ye will, and it shall be done unto you,'[6] we may, if we will, realise that Christ's intercession is concentrated on each Christian, as He pleads His atoning Blood before the eternal throne; 'I have prayed for thee.'[7]

[1] Rom. v. 6.
[2] *Thoughts and Counsels of Father John*, pp. 63, 65.
[3] Ps. cxxxviii. 3; cf. Ps. cvi. 1-5, and Kirkpatrick *in loc.*
[4] Eph. iii. 11, 12.
[5] Rev. iii. 14.
[6] S. John xv. 7.
[7] S. Luke xxii. 31.

III. *Love.*

1. At Baptism prayer was made not only that the Christian should be 'steadfast in faith,' and 'joyful through hope,' but that he should be 'rooted in charity.' The love of God, itself due to God's Own gift of power to love Him, is the cause of that singleness of heart and aim, that simple, downright obedience, which are essential to acceptable prayer.[1] Behind the simplicity of the 119th Psalm, of which the core and centre is that all life is from God, for God, and in God, there is love. It was love which gave its author his firmness in resolution, his keen insight into the will of God, and inspired the prayer, in form manifold, though one in intention, that his own will might correspond with the 'good and acceptable and perfect will of God.'[2] Out of the recitation of that psalm at the 'Little Hours of Prayer,'[3] despite the risks of formalism, who can estimate the purposes of love which have been formed, the deeds of love carried into effect, during some eleven centuries of the Church's history?

And, again, it was to the confidence called forth by the recollection of Divine love that our Lord appealed when He forbade a spirit of anxiety: 'Your heavenly Father knoweth that ye have need of all these things.'[4] In the Epistle of S. James, even the wish for the world's friendship constitutes a spiritual adultery fatal to correspondence with the will of God in prayer.[5] S. John teaches that, if the normal aspect of the Christian life is identical with 'our fellowship with the Father, and with His Son Jesus Christ,'[6] then there can be no advance in prayer, unless there be growth in love, of which the simple, practical test is growth in obedience.[7]

[1] Cf. Ps. xviii. 20-26; S. John xv. 16; S. James v. 16.
[2] Rom. xii. 2.
[3] Prime, Terce, Sext, and None.
[4] S. Matt. vi. 32.
[5] S. James iv. 4; cf. Hosea x. 2.
[6] 1 S. John i. 3.
[7] 1 S. John iii. 18-23; v. 14, 15.

No one can allege as an excuse that the power to love is withheld. That power is included in the Lord's distinct assurance that the Holy Spirit should be bestowed on those who asked the Father for that gift. And the baptized and confirmed are left in no vague uncertainty as to the bestowal of the gift. It is the gift of 'true godliness' received in Confirmation which enables us to offer prayer in love to God, and kindles delight in the heart and energy in the will in doing so.[1]

> O God, Thou art my God ; early will I seek Thee :
> My soul thirsteth for Thee, my flesh longeth for Thee,
> In a dry and weary land, where no water is.
> So have I looked upon Thee in the sanctuary,
> To see Thy power and Thy glory.
> For Thy lovingkindness is better than life ;
> My lips shall praise Thee.
> As long as I live will I magnify Thee on this manner ;
> And lift up my hands in Thy Name.[2]

Does such a description of prayer seem an ideal towards which, without any expectation of realising it, we wistfully gaze? It is so because we do not help our prayer sufficiently by meditation, and other devotional study of Holy Scripture. We do not set ourselves to realise that 'lovingkindness which is better than life,' and do not make it a subject of definite prayer that God 'would graft in our hearts the love of His Name.'[3]

2. The love in which our Lord laid the foundation of prayer includes love to man in love to God. If God is the Father *of us*,[4] we should love one another as brethren. Where the loving, generous heart is given, there also that forgiving spirit, on which our Lord thrice insisted with repeated earnestness, as

[1] Hutchings, *The Person and Work of the Holy Ghost*, pp. 203-206. In Archbishop Benson's *The Seven Gifts*, an instructive address on 'The Spirit of Godliness' will be found, pp. 157 ff.

[2] Ps. lxiii. 1-5. [3] Collect, Seventh Sunday after Trinity.

[4] Note the invocation in Greek of the Lord's Prayer: Πάτερ ἡμῶν, not ἡμέτερε. Bishop Chr. Wordsworth on S. Matt. vi. 9.

essential to our own forgiveness, and therefore to the acceptance of our prayer and offerings, will not be withheld. The spirit, not always absent among people of even strong devotional habits, which refuses forgiveness, or bestows it in word, while in the heart the bitter suspicious attitude is maintained, blocks the ascent of prayer. It explains many of the failures experienced in prayer, as it is the cause also of the weakness and inconsistency, causing many to stumble, of not a few Churchpeople otherwise earnest, and apparently devout.

D. *Other conditions of prayer.*

1. Besides the theological virtues there are other conditions of acceptable prayer which, if more widely recognised, would greatly aid and enrich devotion. When S. James wrote of gifts for which prayer should be made, he put wisdom in a foremost place.[1] 'The word of wisdom' is put by S. Paul at the head of the Spirit's gifts.[2] The Divine wisdom is the attribute which evokes the ascription of praise with which the Epistle to the Romans is concluded.[3] Behind the Apostolic use of this great word there lie the ideas with which, not only in Canonical books of the Old Testament, such as Job and the Proverbs, but also in the Ecclesiastical books of Wisdom and Ecclesiasticus it had been clothed. That noble prayer in the former of these,[4] offered with a 'whole heart,' exactly illustrates S. James's meaning when he bade Christians also to pray for the gift. The prayer might well guide the supplications of men and women whose responsibilities demand an equipment for which, perhaps, they seldom have the faith or the courage to ask. But the attributes, almost personal, with which 'the wise men' of Israel were guided to

[1] S. James i. 5. [2] 1 Cor. xii. 8.
[3] Rom. xvi. 27. [4] Wisdom viii. 21, and ix.

invest 'wisdom,'[1] pointed to its source in the Eternal Word Who became Incarnate. In order to pray aright in His Name, to balance affection by thought, and feeling by truth, to enable love to run in well-directed channels, to keep devotion pure and strong by ideas worthy of God in Christ, and of the Divine society, and to guard against sinking into a contented apathy of prayer, we must stir up the gift of wisdom which was bestowed in Confirmation. It is a gift which is moral as well as intellectual; it is not only personal but social. In all, however limited their natural ability, or their education, the use of this gift would produce thoughtfulness in their prayers. If those prayers are of real importance to us, we might well make words such as these our own:

> But to me may God give to speak with judgment,
> And to conceive thoughts worthy of what hath been given *me*;
> Because Himself is One that guideth even wisdom and that correcteth the wise.
> For in His hand are both we and our words;
> All understanding, and all acquaintance with divers crafts.[2]

2. But as prayer rises in its faith, and hope, and love, as it becomes enriched with spiritual gifts, so the grace of humility needs increase. In marvellous language, the Divine presence is pledged to the humble: 'Thus saith the high and lofty One that inhabiteth eternity, Whose Name is Holy: I dwell in the high and holy place, with Him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.'[3] The figures of the 'poor' whose 'cry' is not forgotten, of the 'meek' whose 'desire' is heard, of the 'humble' to whom grace is given, meet us constantly in psalm, or prophecy, or epistle.[4] If our Lord, as we have seen, encouraged

[1] Wisdom vi. 12; vii. 22-29; Ecclus. iv. 11-19.
[2] Wisdom vii. 15, 16.
[3] Isa. lvii. 15.
[4] Ps. ix. 12; x. 12; S. James iv. 6; 1 S. Peter v. 5.

hope, His was the hand which drew the picture of the worshipper 'standing afar off,' who 'would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be merciful to me a sinner.'[1] We need in our own day seriously to recollect the relation in which the creature must always stand to the Creator, and, above all, the sinful to the All-Holy. Even since the Son of God became Incarnate, His eternal Person demands no less a measure of reverence than was given before our manhood became one of His attributes. In the days of His humiliation He accepted, from time to time, worship such as no creature could have received. When He rose from the dead, and when He ascended to the right hand of God, we can see that, while the Apostles recognised the deeper fellowship, they felt the obligation of lowlier worship. Language painful to the humble and instructed churchman, in which epithets of fond endearment are showered upon the Incarnate Son of God, or the presence of the Holy Ghost so awful though so blessed is claimed in the language of presumption, or a hope is expressed that 'by means of' some society or league 'we can get our people really filled with the Holy Spirit,' is of a character which, certainly, no Apostle of the Lord would have dared to use. And, on the other hand, nothing is more beautiful, nothing more encouraging than the prayer, with the answer given to it, of a man in whom strength of character is matched by the humility of a child. In recent biography, no example is more striking than that of Bishop John Selwyn, whose life from early boyhood to its suffering close was moulded by prayer. One incident, in which the answer to prayer was immediate and visible, gives a glimpse into the secret forces of such a character. The Bishop was, at the moment, in doubt whether or not he should land at Nukapu, an island in the group where Bishop Patteson

[1] S. Luke xviii. 13.

had met his death. He did not trust to his own courage, or experience, or resource. 'As the mission party were deliberating, while the canoes of the islanders surrounded "the Southern Cross,"' an eye-witness wrote, 'the Bishop left the deck, and went below into the cabin, and presently I looked through the sky-light, and there saw the Bishop on his knees, and that strong earnest look upon his face which we all knew so well, asking God to direct him in this matter. Whilst he was there praying, the canoes all cleared off, and went back to the island, so that when he came on deck again the disappearance of the canoes settled the question. The natives of this island were at that time evidently most nervous and suspicious, and there can be no doubt that it would have been unwise and running an unnecessary risk, to have tested them too severely on that first occasion.'[1]

3. Finally, we need to recollect that as prayer is not only the satisfaction of our needs, but the discharge of a duty, and the test of inward loyalty towards God, the grace of perseverance is essential to its practice. In the searching words of the *Serious Call* on daily early prayer,[2] William Law points out that prayer is not a question of moods and fancies, but of duty and discipline, although the sense of duty and the discipline are energised by love. If, again, obedience is to be rendered to the Lord's command, 'Watch and pray, that ye enter not into temptation,'[3] the same grace is needed. The vigil offices of the primitive Church witness to the deep impression produced on the minds of early Christians by the constant charge of the Saviour to possess a wakeful soul until He returned again, and the years of trial were at an end. And, in awaiting answers, possibly for a long period, to supplication

[1] *Life of Bishop John Selwyn*, p. 183.
[2] *A Serious Call to a devout and holy life*, ch. xiv. 44.
[3] S. Mark xiv. 38.

and intercession of a special kind, the Divine Master has Himself impressed in earnest exhortation, in striking parable, and by His Own human example, the need and the power of importunity in prayer.[1] If we really believe that He is with His Church 'all the days,' can we fail, amid whatever imperfection, to trace the vital power of His example 'in the days of His flesh,' and of His intercession which 'He ever liveth to make for them that draw near unto God through Him,'[2] manifested in the prayers perpetually offered in His mystical Body? As members incorporate in that Body, as well in the discharge of personal duty, and in the supply of personal needs, we are bound to continue 'instant in prayer.'[3]

> To the revolving sphere
> We point, and say, 'No desert here,
> No waste so dark and lone,
> But to the hour of sacrifice
> Comes daily in its turn, and lies
> In light beneath the Throne.'[4]

There is, in petitionary prayer, the need of perseverance for one other reason. 'Importunity,' writes Bishop Wilson, 'makes no change in God, but it creates in us such dispositions as God thinks fit to reward,'[5] and thus continuance in prayer becomes a test of character. To give up the special request may mean distrust of God, or impatience, or indolence, or even some secret tendency to veiled rebellion against His will. A child who had wandered from a mountain road, in the summer of 1900, lost his life among 'the Brecon Beacons.' Had he walked only a few yards farther from the spot where his body at last was found, he would have seen his home in the valley just below the mountain, and have been easily guided to the

[1] S. Luke xi. 5-13; xviii. 1-8; S. Mark i. 38; S. Matt. xxvi. 44.
[2] Heb. vii. 25.
[3] Rom. xii. 12.
[4] Keble, *Lyra Innocentium*, pt. ix. 17.
[5] *Sacra Privata*, on Devotion, p. 3.

pathway descending to it. He paused in his weariness at a point where nothing met his eye but the bare hills around. In that pathetic incident is there not a parable of much spiritual loss? The gift that might have been cultivated, the blessing that might have been won, the grace by which weakness might have been transformed into strength, the temptation that might have been subdued, the work that might have been so useful in the Church's cause, lost at a point where only one more effort was needed to secure it. Midway between 'the spirit' with its upward aspirations, and 'the flesh' in our fallen state with its downward tendencies, there lies 'the soul,' the scene of momentous decisions whether to fall under 'the mind of the flesh,' which is death, or under 'the mind of the spirit,' empowered by the Divine Spirit, which is 'life and peace.'[1] In the years of our conflict, the Lord's solemn charge 'to watch and pray' is a summons to self-discipline and importunity in prayer, but the charge may be linked with the gracious promise by which He crowns endurance with victory: 'In your patience ye shall win your souls.'[2]

[1] Rom. viii. 5, 6; Delitzsch, *Biblical Psychology*, pp. 182, 184, 265; and 1 Thess. v. 23.

[2] S. Luke xxi. 19.

CHAPTER X

THE DIVISIONS OF PRAYER

> The praise of God is the soul and inspiration of worship; and when we turn to men we acknowledge and welcome our connexion with others as His children. In confession, in prayer, in intercession, in thanksgiving, we take our share in the sins, and wants, and trials, and joys of those with whom we are united in one Body. Bishop Westcott, *Christian Aspects of Life*, p. 426.

A. *The high ideal of the character of the worshipper.*

We have now considered the conditions, moral and spiritual, of prayer which will have power with God. The conditions do, no doubt, need a real effort, but for effort in prayer our Lord has Himself prepared us. A high standard of effort, if it be one in which the circumstances, and also those interruptions in life which form part of our predestined discipline, are not forgotten, enables us, at any rate, to rise beyond the level to which we should have attained by a lower one. And, indeed, conditions which when described at length and analysed may appear hard, become simple in practice, and all the simpler if we have really tried to master and apply its principles. It is so in Holy Scripture itself. The ideals are lofty, and yet so framed as to be within the reach of all. Take, for instance, the portrait of the man drawn in the 15th Psalm, who is worthy to be received as Jehovah's

guest. To churchmen, indeed, the portrait has a meaning deeper than it could ever have had to the psalmist, because, through its association with the services of Ascension day, its speaks to them of a fulfilment of all the requirements of the law of God in a perfect human life by the Lord Jesus, entering into heaven 'now to appear before the face of God for us.'[1]

> Lord, who shall sojourn in Thy tabernacle?
> Who shall dwell in Thy holy hill?[2]

The question is one which concerns all who would draw near to God. In His presence the question is asked, and the answer given. We know that answer well in all its searching reality. But searching as it is, and lofty as is the standard presented, the untaught labourer as much as the priest, or the maidservant as much as the Sister in a Religious Order, would in their consciences be obliged to admit that here was an ideal to be appropriated. The perfect adaptation of an ideal, in its essence unchangeable, to all circumstances is even more remarkable in the 24th Psalm, presenting worship in its stateliest aspect. No occasion could have been more momentous than the entry of the Ark, the symbol of the Divine Presence, into the citadel of Mount Zion, there to be placed in the tent prepared for it by David; nowhere is the majesty of Jehovah expressed in language more magnificent than in the opening sentences of this psalm, and yet the moral conditions laid down for access into the presence of the God Who is at once so great and so holy are within the reach of the simplest, who can be reckoned among 'the generation of them that seek after Him, that seek after the face of the God of Jacob.'[3] And, again, in the Ascensiontide use of this

[1] Heb. ix. 24. [2] Ps. xv. 1.

[3] Ps. xxiv. 6. The single English word 'seek' represents two Hebrew words, of which the former expresses loving devotion, and the latter, supplication and inquiry (Kirkpatrick).

psalm, churchmen cannot forget that the access into 'the holy place by the blood of Jesus' implies an approach far more intimate than David ever knew.

B. *Confession of sin.*

1. But as the standard required of those who would draw near to God thus exerts its influence over us, we feel that in considering the various acts embraced in prayer, in its widest sense, as 'all the service that ever we do unto God,'[1] confession of sin must precede the rest. It is the author of the *Imitation of Christ* who, with all his simplicity and purity, says, '"I will speak unto my Lord: though I am but dust and ashes."[2] If I think myself to be more; behold Thou standest against me, and my iniquities bear true witness: and I cannot gainsay it. . . . Thou shewest me unto myself, what I am, what I have been, and whither I am come: for I am nothing and I knew it not.'[3] And an English churchman, framing his devotions on the lines of the English Prayer Book, cannot be insensible to its penitential tone, although he could not possibly admit that its 'one prevailing tendency is to put into our mouths the language of servants rather than that of sons.'[4]

Confession of sin is, in effect, a prayer for forgiveness, for 'he that asketh forgiveness confesseth sin.'[5] In the psalm which records the confession of the kingly penitent this aspect of confessing sin is emphatically stated, and used for the encouragement of others:

> I said, I will confess my transgressions unto the LORD;
> And Thou forgavest the iniquity of my sin.[6]

The musical accompaniment, indicated by the technical

[1] Hooker, *E. P.* v. xxiii.
[2] Gen. xviii. 21.
[3] *De Imit.* iv. 8 (Dr. Bigg's edition).
[4] *Tracts for the Times*, No. 86, p. 9. Archbishop Laud's *Summarie of Devotions*, a book largely used by an old generation of churchmen, reflects the penitential spirit of the Prayer Book; *Works*, vol. iii. (Anglo-Catholic Library).
[5] Tertull. *De Orat.* c. 7.
[6] Ps. xxxii. 5.

term *Selah*, which followed in the liturgical use of the psalm, was intended to express the joy of forgiveness, and then follow the words:

> For this let every one that is godly pray unto Thee in a time when Thou mayest be found:
> Surely when the great waters overflow they shall not reach unto him.
> Thou art my hiding place: Thou wilt preserve me from trouble;
> Thou wilt compass me about with songs of deliverance.[1]

2. Thus the confession of sin falls under that homage to Almighty God, which is the fundamental idea of all prayer. It is so in the Lord's Own prayer. When we say, 'Forgive us our trespasses,' 'Forgive us our debts,' we have already adored the name of God, and already prayed that 'His kingdom may come,' and that 'His will may be done.' In full recognition of the law of dependence, we have asked Him to 'send us all things that be needful both for our souls and bodies,' but throughout these petitions, the undertone of penitence is already heard. The filial spirit acknowledges that the Father cannot be glorified, that the richest gifts of blessing heavenly and earthly would be perilous, if God did not also declare His all-sovereign power 'most chiefly in shewing mercy and pity.'[2] Thus, in the prayer for forgiveness, the sin is not only confessed, but God is honoured. His essential character of Holiness is unchanged, and unchangeable, but as the child of God owns that obligations that have been broken or omitted of love and worship to the Father, of sympathy and kindness to the brethren, cannot be repaid, that same Holiness which would, otherwise, have vindicated the moral law by the penalty of inflexible justice, goes forth to the penitent in an outflow of pardoning love. By the confession, we give 'glory to the LORD,'[3] because we acknowledge

[1] Ps. xxxii. 6, 7.
[2] Collect, Eleventh Sunday after Trinity.
[3] Josh. vii. 19.

His perfections, His holiness, His justice, and His love revealed in one atoning sacrifice once offered, but ever pleaded, by our Lord Jesus Christ.

'Forgive us our debts.' We enumerate them before our Father in many forms, whether in private devotion, or in the confession made in the presence of a priest, or before joining in the solemn public confession prior to the reception of the Holy Communion of the Body and Blood of our Saviour Christ. And, by the constant acknowledgment of duties and obligations which we owe but have not paid, as well as of the positive insult done through sin by the son to the Father, and of the positive wrong inflicted by brother on brother, we are guarded from a self-complacency stunting to all growth in holiness. As satisfaction with self departs in the prayer for forgiveness, and we rejoice to realise that God is once more occupying the throne of the heart, so the ideal of the life of those 'who would ascend into the hill of the LORD,' and 'stand in His holy place,'[1] or be hidden 'in the covert of His presence,'[2] is ever rising. We may go through a long list of the questions for self-examination provided in many devotional manuals, and few of these, perhaps, may touch us. But then there are 'the things left undone which we ought to have done,' as well as 'the things done which we ought not to have done.' There are failures, neglects, omissions, in regard to God, our neighbour, and ourselves which constitute a 'burden that is intolerable.' And there is also the standard which churchmen ought in their consciences to recognise of the life, and character, and conduct of the children of the Father in the Divine home of the Church, as it is portrayed by our Lord in the Sermon on the Mount and in many a parable, or by S. Paul in the letter to Ephesus, or by S. John in his first epistle, developing

[1] Ps. xxiv. 3.

[2] Ps. xxxi. 20. So in Ps. cxix., as, for instance, verses 58, 59, it is in the form of mercy that the psalmist asks the Divine 'favour,' literally 'face,' the conscious sense of the presence of God.

the sense of the new commandment given at the institution of the Sacrament of unity by his Master, 'that ye love one another; even as I have loved you, that ye also love one another,'[1] when He made that unity in love the evidence of discipleship.

3. Such is the position, and such the effect on character, which the confession of sin occupies in the churchman's life of prayer. But the true prayer for forgiveness implies the germ of a real desire to be delivered not only from the penalty of sin, but from sin in itself, from its disorder, its bondage, its pollution. Apart from that desire the prayer could receive no answer such as would be consistent with the holy love of God, because he who offered it would not be in a moral condition which is forgivable. It is a desire due to the action of the Holy Spirit. He convicts not only of sin by the revelation of its nature and effects, He convicts also of righteousness by the revelation of the character of the Man Christ Jesus, and of our supernatural capacities through incorporation with His new and sacred humanity. Here is the imperishable power of the *Miserere* lifted by its inspiration beyond the circumstances which were the immediate cause of its composition. There is in that psalm not only the cry for pardon, but the desire for holiness; there is not only the vision of mercy, but the vision of restoration; there is not only the hope of reunion with the outward worship of the Church, but in that worship the penitential joy of the inward offering of the broken and contrite heart.[2] In the Christian use of the same psalm we learn that in the act of Divine forgiveness there is no element of moral laxity. The pardon meets the desire for holiness, however rudimentary that desire may be, and it makes actual holiness a possibility. In his confession and in his prayer, the penitent desires an absolution which shall be not only an authoritative

[1] S. John xiii. 34. [2] Ps. li. 1, 2, 9, 10, 15, 17. See further, R. L. Ottley, essay on Christian Ethics in *Lux Mundi*, p. 373.

message of peace, but also a gracious means of deliverance from sin's power.[1]

4. But in the prayer for his own forgiveness the churchman cannot forget that he prays also for the forgiveness of others. While every man knows 'the plague of his own heart,'[2] we yet pray, in the Lord's Prayer, in common to be forgiven. In order to pray for the careless and the impenitent we form our associations, and our guilds, but who could estimate the result if every penitent and believing churchman daily used the Lord's Prayer with the deliberate intention of intercession for the true conversion and pardon of sinners; if, in the solemn public confessions at the celebration of the Eucharist, and at the Divine service, especially in the penitential seasons of the Christian year, and on Fridays, we consciously included others as well as ourselves in these acknowledgments of sin, and these prayers for forgiveness?

The whole subject of the confession of sin, of absolution, and of discipline will be treated in another volume[3] of the present series, and, except in its relation to the life of prayer, the subject does not fall within the scope of this one. But the corporate character of the prayer for forgiveness and confession of sin has one aspect which should be mentioned here. Personal self-examination, and confession of sin, whether alone before God or in the presence of the ministering priest also, is not a fulfilment of the whole of this sacred duty. In the primitive Church, the ancient vigil offices, out of which the liturgical system of the canonical hours of prayer was developed, were intended, in their original purity, to be a solemn corporate expression of penitence and prayer in preparation for the eucharistic worship and communion of every Lord's day, and, at an early

[1] Compare the language of the precatory form of Absolution in the Communion Office: 'pardon and deliver you from all your sins; confirm and strengthen you in all goodness.'

[2] 1 Kings viii. 38.

[3] *Confession and Absolution.*

period also, of the anniversaries of the martyrs.[1] In the English Church, a ministry of private absolution after auricular confession is clearly recognised in the Book of Common Prayer, in the Canons, and by the continuous testimony of a long line of authorities which would be generally admitted. But, without any disparagement to that private ministration, there is in the English Church also a full recognition, in the spirit of primitive Christianity, that confession of sin before God is a matter of public devotion and not only of private. To this principle the 'Commination,' a memorial of solemn public penitence, to be used not only on Ash Wednesday, but 'at other times as the Ordinary shall appoint,' is an abiding and wholesome witness. If that corporate expression of penitence were understood in its real meaning, who can doubt that, as the corporate conscience became more sensitive, as the corporate sense of sin was deepened, each member of the Church would feel more deeply the burden of his own sin? Who can doubt that earnest corporate prayer in the Name of Jesus Christ for pardon would be abundantly answered? that the confession of sin made in private would, in such a spiritual atmosphere, become far more serious and solemn than is often the case? and that, as depth of character gradually took the place of shallowness, and humility of self-complacency, praise and thanksgiving would also be intensified, as the profound sense of sin made us also realise our constant need of God in Himself, and also in the revelation of His mercy towards each and all of us? It was out of such a sense of sin that there sprung the words:

> I have not hid Thy righteousness within my heart;
> I have declared Thy faithfulness and Thy salvation:
> I have not concealed Thy lovingkindness and Thy truth from the great congregation.

[1] Batiffol, *History of the Roman Breviary* (E. T.), pp. 8, 12. Cf. Bishop Sparrow, who desired that 'the holy vigils might be in part at least revived' (*Rationale*, p. 83). Towards the end of the fourth century vigils had lost their earlier devotion, and became occasions of disorder (*Dict. Chr. Ant.* vol. ii. p. 2017).

Withhold not Thou Thy tender mercies from me, O LORD:
Let Thy lovingkindness and Thy truth continually preserve me.[1]

c. *Praise.*

1. So we pass to praise, which is only intensified by its prelude of repentance, confession, and forgiveness. 'Praise ye the Lord.' 'It is,' in Bishop Woodford's words, 'the cry of the Church to those afar off, to be converted and live. "The Lord's Name be praised"—it is the response of a soul forgiven.'[2] In his *Confessions*, S. Augustine opens all the passionate devotion, and analysis of the inner life and character that follow, with a wonderful act of praise in which words fail to express all the attributes of God Who is 'his life, his holy joy.'[3]

Although, in devotion, we neither can nor ought to be always drawing the line with the precision of a dogmatic treatise, it is practically important to distinguish between praise and thanksgiving. In praise we contemplate, as in the Proper Preface for Trinity Sunday, the glory and the goodness of God in themselves. Praise, 'the speech not of aliens but of sons,' is the homage due to Him from His created, redeemed, and sanctified children. In thanksgiving, His glory and His goodness are regarded as revealed in His mercies, whether general or particular, bestowed upon our race and ourselves. The two strains of adoration are blended in the opening sentence of the Magnificat:

My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Saviour.[4]

In the life of prayer, whether in public worship or in private devotion, there is no doubt that a recog-

[1] Ps. xl. 10, 11.

[2] *Occasional Sermons*, Second Series, vol. ii. p. 37.

[3] See the whole of the passage, 'What art Thou, then, my God? . . . since mute are even the most eloquent' (*Conf.* i. 4, Oxford Translation).

[4] S. Luke i. 47.

nition far more conscious of its purpose, and more general than is usually the case, should be given to the duty of praising God. To acknowledge the Divine Majesty is the law of creation. The 148th Psalm, which begins with the adoration of angelic intelligences, and closes with the praise of 'the children of Israel, a people near unto' 'the LORD,' includes between these the tribute of all created things as well as of the whole human race. In a degree yet higher, the worship set before us in the Revelation of S. John is offered, not only by representatives of the Church in its unity, the four-and-twenty elders who 'fell down before Him that sitteth on the throne,' but by the redeemed creation, under the form of 'the four living creatures,' 'delivered from the bondage of corruption into the liberty of the glory of the children of God,' awakening the adoration of 'every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them.'[1] To a failure in that acknowledgment S. Paul traces the appalling development of sin described in the introduction[2] to the Epistle to the Romans. Ingratitude speedily became the sequel of a refusal to glorify God for what He is in Himself. 'Neither gave thanks' is the second stage in the downward course, and all the dark catalogue of evil follows.

2. But in praising God we must guard against a misconception. Nothing that we can do adds to His glory, which would be impossible, while a growing correspondence with His will is essential to an acceptable offering of praise. 'The glory of all things,' says Hooker, 'is that wherein their highest perfection doth consist; and the glory of God, that Divine excellency whereby He is eminent above all things, His omnipotent, infinite, and eternal Being, which angels and

[1] Rev. iv. 8-12; v. 6-12, 13; cf. Rom. viii. 21; Milligan, *The Book of Revelation* (*Expositor's Bible*), pp. 71, 83, 84; Archbishop Benson, *The Apocalypse*, pp. 38, 50; Milligan, *The Ascension and Heavenly Priesthood of our Lord*, p. 300.

[2] Rom. i. 18-21.

glorified saints do intuitively behold, we on earth apprehend principally by faith, in part also by that kind of knowledge which groweth from experience of those effects, the greatness whereof exceedeth the powers and abilities of all creatures both in heaven and earth. God is glorified, when such His excellency above all things is with due admiration acknowledged.'[1] The Church does thus acknowledge the glory of the Divine Being as revealed to man in the great 'sacrifice of praise and thanksgiving,' when, in pleading the living and eternal value of the Lord's atoning death, we claim the privilege of admission to the heavenly worship within the veil, already won for us in Christ. She does so at each of the great festivals. She does so in the *Gloria in Excelsis*, where all forms of devotion are concentrated in adoration of the Triune God. The *Te Deum* is an act in which we glorify the eternal Trinity, and then the Mediator in His Divine glory and Sonship, and in His manhood which He has assumed as an attribute of His Person.[2] At the centre and heart of our daily evensong, there stands the *Magnificat*, in which, with S. Mary, the Church strikes the key-note of worship in adoration and thanksgiving for blessings vouchsafed in the Incarnation of her Lord. The *Gloria Patri*, 'than which nothing doth sound more heavenly in the ears of faithful men,'[3] and the Creed proclaim the Object of our worship. And, at any moment, in our business, or in society, or in view of the beauty of earth, and sky, and sea, or in witnessing the creations of human art and skill, a true worshipper will find in some ascription of praise, such as the doxology, the means of praising Him Whose we are, and Whom we serve.[4]

[1] *E. P.* v. xlii. 7.
[2] A. E. Burn, *An Introduction to the Creeds*, pp. 269, 270.
[3] Hooker, *E.P.* v. xlii. 11.
[4] The reader may be referred to the beautiful passage on 'retirement into God' in the *Introduction to the Devout Life*, by S. Francis de Sales, bk. II. ch. xiii.

3. When, in vindicating the reality of the sinless manhood of our Lord, S. Irenæus said that 'the glory of God is a living man, and the life of man is to see God,' he expressed in noblest form the truth that praise can only manifest the perfection of the Divine Being, as every faculty of our regenerate nature rises into correspondence with the revealed character of God in His Incarnate Son.[1] When, in worship, man takes up his true position, far more is required than any outward act, and here is the profound significance of 'the reasonable, holy, and lively sacrifice' of 'ourselves, our souls and bodies,' in union with the offering of the Eucharistic 'sacrifice of praise and thanksgiving.' Nor is that attitude of self-surrender less essential in the offering of prayer in all its forms. 'What we desire for ourselves and for our race,' F. D. Maurice has written, 'the greatest redemption we can dream of, is gathered up in the words, "Thine is the glory." Self-willing, self-seeking, self-glorying, here is the curse: no shackles remain when these are gone; nothing can be wanting when the spirit sees itself, loses itself, in Him Who is Light, and in Whom is no darkness at all. In these words, therefore, we see the ground and consummation of our prayer; they show how prayer begins and ends in sacrifice and adoration. They teach us how prayer, which we might fancy was derived from the wants of an imperfect, suffering creature, belongs equally to the redeemed and perfected. In these the craving for independence has ceased; they are content to ask and to receive. But their desire of knowledge and love never ceases. They have awaked up after His likeness, and are satisfied with it; but the thought "Thine is the glory," opens to them a vision which must become wider and brighter for ever and ever.'[2] But the

[1] *Adv. Hæres.* IV. xx. 7.

[2] *Sermons on the Lord's Prayer*, p. 130. The reader may refer also to a striking passage on 'the chief end of prayer' in the work of the

united offering of acceptable praise depends on the recognition by each worshipper of his own responsibility. In the great psalm of creation's praise, the prelude and the close alike are one: 'Bless the LORD, O my soul.'[1]

D. *Thanksgiving.*

1. Praise is the spring of thanksgiving, as thanksgiving stimulates and crowns petition:

> Bless the LORD, O my soul;
> And all that is within me, *bless* His holy Name.
> Bless the LORD, O my soul,
> And forget not all His benefits.[2]

There, in familiar language, praise blends with thanksgiving, and in the quotation which follows, adoration, petition, and thanksgiving are united in one strain, as at rare and precious moments in the recollection of many Christian people, God has enabled His servants to combine them in the service of the sanctuary, or in the hour of private prayer:

> All nations whom Thou hast made shall come and worship
> before Thee, O Lord;
> And they shall glorify Thy Name.
> For Thou art great, and doest wondrous things:
> Thou art God alone.
> Teach me thy way, O LORD; I will walk in Thy truth:
> Unite my heart to fear Thy Name.
> I will praise Thee, O Lord my God, with my whole
> heart;
> And I will glorify Thy Name for evermore.
> For great is Thy mercy toward me;
> And Thou hast delivered my soul from the lowest pit.[3]

2. No duty in the life of prayer would appear to be more in accord with man's true nature, none more

devout Presbyterian, Andrew Murray, *With Christ in the School of Prayer*, p. 152 ff.

[1] Ps. civ. 1 and 35. [2] Ps. ciii. 1, 2. [3] Ps. lxxxvi. 9-13.

delightful, than thanksgiving,[1] and yet none is, in too many cases, so neglected, or if recognised so perfunctory. In the words 'forget not all His benefits,' the psalmist unveils the real cause of this strange omission, which is also one certain explanation of the total neglect or public worship into which many of our fellow-countrymen in town and country alike have drifted. It is simply the want of recollection; the failure to gather up all the varied threads of the Divine grace and goodness, with which, in all its stages and under all its conditions, our life is intertwined. That such forgetfulness would certainly produce ingratitude is the theme of constant warning in the book of Deuteronomy,[2] penetrated by its all-absorbing sense of personal devotion to God. And the forgetfulness is traced to its source. With prosperity the heart would be 'lifted up,' and dependence on the Divine Benefactor would be ignored, if not resented.[3] In the New Testament, the duty is no less earnestly and constantly impressed, although one might have supposed that, when the 'inestimable love' of God had been revealed 'in the redemption of the world by our Lord Jesus Christ,' no exhortation, beyond the statement of this fact, could have been required. To S. Paul perpetual joy, unfailing prayer, unbroken and universal thanksgiving constituted the Christian ideal, 'the will of God in Christ Jesus.'[4] In preferring new petitions, thanksgiving for past blessings is a necessary condition of acceptance,[5] for its omission implies distrust in the fact that every true prayer is

[1] 'All human life, as truly conceived, and as interpreted by the Church of Christ, is a great eucharistic service. . . . Our true relation to God is a constant interchange—God's magnificent gifts realised by us, our reciprocal offerings, however unworthy, presented to and accepted by Him.'—Bishop Lightfoot, *Clem. Rom.* i. 391.

[2] Deut. vi. 12; viii. 10, 11. [3] Deut. viii. 14, 17.

[4] 1 Thess. v. 16-18. It is interesting to combine with this passage the opening verses of Psalm xxxiv., which at an early period was used by the Christian Church in connexion with the Eucharist (Bingham, *Chr. Ant.* bk. xv. ch. iii. § 33).

[5] Phil. iv. 6, where Bishop Lightfoot's note may be consulted.

certainly heard, and certainly answered. Thanksgiving, in the Apostle's practice as well as in his teaching,[1] was the end of all human conduct, whether exhibited in words or in works, in action or in suffering. In his own life there was the constant response to the Divine intention, 'Whoso offereth the sacrifice of thanksgiving glorifieth Me.'[2]

3. The reason why temptation to ignore thanksgiving is so persistent, and so strong, as to need this reiterated enforcement of a duty so obvious, may be gathered from the nature of thankfulness. At the root of such thankfulness as God demands lies the frank acknowledgment of truth. 'As prayer,' says Dr. Liddon, 'is a recognition of our dependence upon God amid the darkness and uncertainties of the future, so thankfulness is a recognition of our indebtedness to Him for the blessings of the past. To acknowledge truth is always moral strength; to refuse to acknowledge it is always moral weakness.'[3] To be sincerely thankful is to recognise God in all His gifts; to centre all our regards towards His creatures in Him; to use aright every temporal blessing because such blessings are offered to Him from whom they flow; to recollect with gratitude all our highest privileges and hopes. Of the angels who wait upon Christ's little ones we are told by the Lord Himself that 'they do always behold the face of His Father.'[4] In their appointed work they are able to keep God always in view. So as thankfulness becomes habitual, we gradually find that life with its manifold gifts is touched by the sense of His presence. In his earnest words on the necessity of daily early prayer William Law points out[5] that, as the morning is to us the beginning of new life, so our first devotions should be a praise and thanksgiving to God as for a new creation; and that we should offer and devote body and soul, all that we

[1] Col. ii. 7. [2] Ps. l. 23.
[3] *Sermons on Some Words of Christ*, p. 217.
[4] S. Matt. xviii. 10. [5] *A Serious Call*, ch. xiv.

are, and all that we have, to His service and glory. Then the Tempter becomes powerless. He knows it, and no effort is spared to make us forgetful, or to appreciate most imperfectly the gifts of God, or, in some cases, as in the mystery of the fall of man, even to resent the idea of our dependence on the Creator Who is ever faithful to us; in others, to create the delusion that there is in the world far more to depress than to encourage, and so to foster despair.

4. In the life of prayer real effort and perseverance are needed, in combination with prayer that our hearts may be touched with the lovingkindness of the Lord, to maintain this duty. There should be definite acts of thanksgiving used, at any rate, on certain days.[1] If it is said thoughtfully in private, when it can be enlarged, as well as in public worship, the 'General Thanksgiving' of the Prayer Book might form one such act. 'I believe,' writes Charles Mackenzie, the first missionary Bishop of Central Africa, 'it was the "General Thanksgiving" in Caius College Chapel, which influenced me for good more than any other earthly means.'[2] To use some, at least, of the psalms for the day, when attendance at the daily service is not practicable, is to rekindle thankfulness. 'The greatest part of our daily service consisteth, according to the blessed Apostle's own precise rule, in much variety of psalms and hymns, for no other purpose, but only that out of so plentiful a treasure there might be for every man's heart to choose out his own sacrifice, and to offer unto God by particular secret instinct what fitteth best the often occasions which any several

[1] The Acts of praise and thanksgiving in Bishop Andrewes' *Private Devotions*, and those in Bishop Cosin's *Collection of Private Devotions* (*Works*, vol. ii., in *Anglo-Catholic Library*) would be helpful to many. In the Rev. Wm. Bellars' well-known manual, *Before the Throne*, such Acts will be found in a simpler form, and also in the *Convocation Book of Private Prayer* (revised and enlarged edition). The reader may refer also to Goulburn's *Personal Religion*, pt. ii. ch. ii. pp. 58, 59.

[2] *Memoir*, p. 173.

either party or congregation may seem to have.'[1] At the celebration of the Holy Eucharist we should offer to the Father, in union with that sacrifice of praise and thanksgiving, our own special gratitude for the mercies, general and special, which He bestows upon us.[2] Whenever the Holy Communion is received, 'be thankful' completes the words of administration. And as prayer passes into thanksgiving, so thanksgiving passes into prayer. 'And, we beseech Thee, give us that due sense of all Thy mercies, that our hearts may be unfeignedly thankful, and that we shew forth Thy praise, not only with our lips, but in our lives.' Must not William Law have had that prayer for a gift, simply inestimable in its effect on character, in his thoughts when he wrote, 'Would you know who is the greatest saint in the world? It is not he who prays most, or fasts most; it is not he who gives most alms, or is most eminent for temperance, chastity, or justice; but it is he who is always thankful to God, who wills everything that God willeth, who receives everything as an instance of God's goodness, and has a heart always ready to praise God for it.'[3]

E. *Petition.*

1. *Intercession.*

Through confession of sin, praise, and thanksgiving we pass to petition in its twofold form: first for others, and then for ourselves. It is out of praise and thanksgiving as its source that prayer in its intenser forms arises. In the Old Testament, no petition soars

[1] Hooker, *E. P.* v. xliii. 3. The definite order of thought which runs through the enthusiastic fervour of the thanksgiving in Ps. cv. 1-6 is an illustration of Hooker's language. 'Through faith and love the soul is to pass to thought and understanding.'—Bishop Barry, *in loc.*, *The Psalter with Commentary.* [2] Heb. xiii. 15.

[3] *A Serious Call*, ch. xv.—'The Chanting of Psalms.' Law advised and practised the chanting of a psalm 'as a necessary beginning of private devotions.' The recitation of the psalter is an offering to God.

higher than the marvellous intercession in Isaiah lxiii. and lxiv. But its foundation is laid in adoration and gratitude: 'I will make mention of the loving-kindnesses of the LORD, *and* the praises of the LORD, according to all that the LORD hath bestowed on us; and the great goodness toward the house of Israel, which He hath bestowed on them according to His mercies, and according to the multitude of His loving-kindnesses.'[1] When the All-sovereign Power, Wisdom, and Love which provide for prayer and answer it, have been acknowledged, then faith is strengthened, and our hearts are enlarged, and enthusiasm in regard to the work and possibilities of prayer arises.

1. Intercession has, in every age, been the cherished practice of the people of God, cherished because it was felt to be a duty. In the Old Testament, Moses, Aaron, and Samuel, who felt that in ceasing to pray for the ungrateful and wilful people, they would 'sin against the LORD,' are conspicuous examples of intercession, and Moses and Samuel are specified in the prophecy of Jeremiah as having extraordinary power with God.[2] But, since the Incarnation, a new motive has arisen for the discharge of a duty which had already been strenuously practised. In S. John's first epistle that motive is unveiled. The self-sacrificing love of God in Christ towards us evokes our love to Him, and, in the power of that love, we love one another. Such love prompts our prayer: 'If any man see his brother sinning a sin not unto death, he shall ask, and *God* will give him life for them that sin not unto death.'[3] The reflexion of the self-sacrificing love revealed in the cross of Jesus Christ appears in intercessory prayer embracing not the Church alone but the world. 'To pray for all men living,' Hooker wrote in the face of the narrower Puritanism repre-

[1] Isa. lxiii. 7, 8.

[2] Exod. xxxii. 32 ff.; Num. xvi. 47, 48; 1 Sam. xii. 23; Ps. xcix. 6, 7; Jeremiah xv. 1.

[3] 1 S. John v. 16; iii. 16-18; iv. 10, 11.

sented by Cartwright and Travers,[1] 'is but to show the same affection which towards every [one] of them our Lord Jesus Christ hath borne, Who knowing only as God who are His did as Man taste death for the good of all men.'[2] 'For us,' he says elsewhere, 'there is cause sufficient in all men whereupon to ground our prayers unto God in their behalf.' 'The largeness of the affection from whence it springeth' is ever extending the range of such prayer, and we may be sure that, as the result of the love which betokens true discipleship, 'God accepteth and taketh it in very good part at the hands of faithful men.'[3]

2. God has not only furnished the motive, He supplies the power: 'To each one is given the manifestation of the Spirit to profit withal.'[4] The gifts due to the indwelling and inworking Spirit have been supplied to the members of the Church, not only for their own personal sanctification, but for the benefit of the Divine society. The churchman is a member of a 'royal priesthood'; he has received in Baptism and Confirmation a special consecration; he has a special nearness to God, and a special service to be rendered to Him;[5] and of that special service intercession is a part. The power to intercede has been conferred upon him; the hallowing needful for the right exercise of the power has been bestowed. The conspicuous place accorded to intercession in the celebration of the Holy Eucharist is a standing witness to the unswerving belief of the Church that, when such prayer is offered out of love to men for His sake 'Who laid down His life for us,' as a token of obedience to the 'new commandment,'[6] and in the power of the Holy Ghost, it

[1] Thomas Cartwright, Lady Margaret Professor at Cambridge, and Walter Travers, Reader at the Temple, were the able and learned leaders of the Puritan party in Elizabeth's reign.

[2] *E. P.* v. xlix. 5.

[3] *Ibid.* 3.

[4] 1 Cor. xii. 7.

[5] 1 S. Peter ii. 5, 9.

[6] S. John xiii. 34; 1 S. John iii. 16. Bishop Jeremy Taylor,

has, for the merits of our Lord, a special assurance of an answer from God.

3. Hence has arisen the deep sense of responsibility with regard to intercession which has ever been felt by the Church at large, and those of her members who have realised that 'they were built up a spiritual house for a holy priesthood.'[1] The Apostles knew what the prayers of their Lord had been for each of them from the disclosure of His intercession for S. Peter: 'I have made supplication for thee, that thy faith fail not.'[2] They had listened on that same evening in the Upper Chamber to a prayer which included not themselves alone, but all generations of believers 'through their word.'[3] And in a degree almost higher than the elder Apostles, S. Paul entered into the mind of Christ. In the Epistle to the Ephesians are two specimens of intercessory prayer, intermingled with praise and thanksgiving for the progress of his converts in spiritual apprehension.[4] He demanded from others the spiritual intelligence, the perseverance, and the care[5] which were characteristic of his own prayers. On S. Timothy in his office of a missionary Bishop in Ephesus he laid, as a primary duty, the regulation of public worship: 'I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings be made for all men.'[6] The Church, in carrying on in its results the Saviour's work, and in developing the powers of the Kingdom of God, even when despised, persecuted, and rejected, recognised with a keenness which has never been surpassed that Christians were

Works, vol. iv. p. 269, speaks of 'the celebration of the holy sacrament' as 'the most solemn prayer, joined with the most effectual instrument of its acceptance.'

[1] 1 S. Peter ii. 5 (margin of R.V.). The words might be translated here as Dr. Hort renders them, 'for a holy act of priesthood.'

[2] S. Luke xxii. 32. [3] S. John xvii. 20.

[4] Eph. i. 15 ff.; iii. 14 ff. [5] Eph. vi. 18.

[6] 1 S. Tim. ii. 1. In Bishop Stubbs' *Ordination Addresses*, pp. 82-87, a passage of great power on intercessory prayer, as a duty, will be found.

put in charge of a redeemed world, and that no energy was stronger than intercession. 'What the soul is in a body,' says the unknown writer of the *Epistle to Diognetus* (? A.D. 150), 'this the Christians are in the world. . . . The soul is enclosed in the body, and yet itself holdeth the body together; so Christians are kept in the world as in a prison-house, and yet they themselves hold the world together, . . . So great is the office for which God hath appointed them, and which it is not lawful for them to decline.'[1] 'I have no doubt,' writes Aristides, a Christian philosopher, in his *Apology*, 'that the world stands by reason of the intercession of Christians.'[2] The last act of S. Polycarp, before his trial and his martyrdom (A.D. 155), was to offer a prolonged prayer, in which he remembered 'all who at any time had come in his way, small and great, high and low, and all the Universal Church throughout the world.'[3] With love akin to the charity of 'God our Saviour, Who willeth that all men should be saved,'[4] they were assured that the Christian prayer was an instrument of universal blessing. 'In time past,' Tertullian wrote, 'prayer was wont to bring down plagues, rout the armies of enemies, hinder the blessing of rain. But now the prayer of righteousness turneth aside all the wrath of God, keepeth watch for enemies, entreateth for persecutors. . . . Christ hath determined that it worketh no ill. All its power He hath bestowed on it from good. Wherefore it knoweth nothing, save to call back the souls of the departed from the very pathway of death, to recover the weak, heal the sick, cleanse those possessed by devils, open the gates of the prison, loose the bands of the guiltless.'[5]

[1] *Ep. ad Diog.* c. 6.
[2] *Apology*, c. 16 (probably written about A.D. 145).
[3] *Martyrdom of Polycarp*, c. 8.
[4] 1 S. Tim. ii. 3, 4.
[5] *De Orat.* c. 29. With this primitive conviction of the power of

That largeness of heart, instinct with the love of God, finding its constant expression in the Lord's Prayer, is reflected in the wide human sympathy of the English Litany, in the use of which, with true Christian charity, 'we account as our own burden whatsoever any part of the world, yea any one of all our brethren elsewhere, doth either suffer or fear.'[1] It is stamped on 'the Prayer for all Conditions of men,' when, 'according to their several necessities,' we embrace the wants of 'all those who are any ways afflicted, or distressed, in mind, body, or estate,' in one strong petition. And, as in the celebration of the Holy Eucharist, we plead the 'full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world,' intercession rises to its highest point, and, through our union with Christ, our prayers are linked with prayers beyond the veil, all gathered up in His Own intercession. The English Prayer 'for the whole state of Christ's Church militant here on earth' is a noble one, but like the intercessions in the Roman Missal, it is altogether inferior to the liturgies of the Churches of the East in regard to their wealth of supplication, and to the deep consciousness of fellowship in the prayers of angels, and of saints,[2] by which they are characterised.

4. In the manual of intercession and thanksgiving entitled *Sursum Corda*,[3] which has recently been found so useful by many who desire to fulfil this great duty more faithfully, there is a striking description of the growth, as it might be, from early childhood of the

intercession it is interesting to compare what is said of Archbishop Benson's profound sense of its value 'as a living and vital force' in the modern world (*Life*, vol. ii. pp. 761, 762).

[1] Hooker, *E.P.* v. xli. 4.

[2] 'This much we know even of saints in heaven [the word may be used loosely for paradise], that they pray' (Hooker, *E.P.* v. xxiii.). He also speaks of prayer as 'a work common unto men with angels.'

[3] A handbook of intercession and thanksgiving arranged by W. H. Frere and A. L. Illingworth (A. R. Mowbray & Co.).

habit of intercession. In the width of sympathy, and interest in all sides of life manifested in that book, those who have learnt to value also the devotions of Bishop Andrewes, will recognise 'the true sacerdotal spirit, to which all that touches man, or throws light on the mystery of his being and destiny, is precious and interesting; which recognizes its obligation to plead on behalf of "all the race of men."'[1]

And, certainly, if in earlier ages the Church could be thus large-hearted, the Church of England ought not in the twentieth century to lag behind. As the Empire expands, and new races of whose names even Bishop Andrewes was ignorant become dependent upon our Christianity, it may truly be said of English churchmen that 'God hath set the world in their heart.'[2] But that heart is scarcely likely to rise to the height of the opportunities which lie before it if in order, as is supposed, to exalt the Holy Eucharist, the Litany is relegated to a corner of the Sunday devotions, and the daily prayers are ignored by some of the most earnest of our laity, whose forefathers found in them one means of faithful intercession for others, and also of the satisfaction of their own needs.

For intercession conveys a blessing to him who offers it, as well as to them on whose behalf it is made. By this means responsibilities are recognised which would otherwise be forgotten, and thus lengthen the list of our sins of omission. Again, unchristian feeling is checked by intercession.[3] Few, perhaps, have avowed and open enemies, but the annoyances, and social discomforts, the petty bickerings and jealousies, by which in nearly every parish the work of the Church

[1] R. L. Ottley, *Lancelot Andrewes* ('Leaders of Religion' series), p. 190.

[2] Eccles. iii. 11.

[3] Cf. Bishop Andrewes, *Devotions*, Second Day, 'For those who hate me'; and Bishop Wilson, *Sacra Privata*, 'Slander,' in 'Thursday Meditations.'

is discredited and hampered, would yield to intercession, and the spiritual power of God's 'band of workmen'[1] would act spontaneously and freely. A spirit of hopefulness would be fostered, for persons and things are wont to look their brightest, when through intercession they have been commended to God. In characters which had seemed only baffling and discouraging new possibilities begin to appear. Where the path had been blocked in the development of work, ways quite unexpected by us open out to view; zeal is rekindled; effort once more appears fruitful.

Intercession brings with it one further result. Our moral rights over men, our influence, our power, if need be, to rebuke, our power to guide, and teach, and help, depend on our intercession on their behalf. Amos the prophet, taken 'from following the flock,'[2] goes forth in quiet confidence on his mission of judgment and restoration, but he has prayed first of all that the threatened judgment may be turned away: 'O Lord God, forgive, I beseech Thee: how shall Jacob stand? for he is small.'[3] With his fellow-countrymen Amos suffers the agony of the judgment which it is his duty, as a prophet, to proclaim. And it is only when we have thus entreated for men, when we have represented them before the Throne, when we come forth from intercession at the mercy-seat, that we can exercise over them the moral rights with which we are intrusted. No one should think, as he realises all that membership in the Catholic Church implies, that he is too ignorant or too unworthy to pray for others. The weak should know that the strong often have conflicts proportioned to their strength, and that, from the prayers of those who are far inferior to them, they may gain the greater victories. It was at a time of deepest trial that S. Paul turned even to the Corinthian Christians for the aid of intercession: 'Ye also helping

[1] 1 Cor. iii. 9. [2] Amos vii. 15. [3] Amos vii. 2.

together on our behalf by your supplication; that, for the gift bestowed upon us by means of many, thanks may be given by many persons on our behalf.'[1]

II. *Prayer for our own needs.*

1. To pray for others has been often found the most efficacious method of prayer for our own necessities, and our own growth in holiness. There is, at present, a tendency to ignore the need of the serious consideration of our own salvation, with all that, in a true sense, is included under that word. It may be a reaction against a narrow and partial idea of religion, but a limit must be imposed upon that reaction. Man's ultimate salvation exhibits the Divine glory, and in all the stages of our progress towards it, the character, as it grows into conformity with the mind of Christ, not only glorifies God, but is an instrument in His hands of real blessing to men. We need, then, petition for ourselves. We need it because of our inherent weakness, which, it may be, we are secretly too proud to admit.

> **What time I am afraid,**
> **I will put my trust in Thee.**[2]

Each day brings with it its own special peril. Each day, therefore, is meant to have its share in the discipline of faith. By personal petition we need to link our weakness with the strength of the prayers of the Church. 'Defend us Thy humble servants in all assaults of our enemies; that we, surely trusting in Thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord.'[3] Many a fall is due solely to a loss of confidence in God, which would have nerved us to meet the enemy without the paralysing fear of defeat, and a sense of the uselessness of resistance.

[1] 2 Cor. i. 11. C. Marriott, *Hints on Private Devotion*, p. 53.
[2] Ps. lvi. 3.
[3] Morning Prayer; the second Collect for Peace.

But we need personal petition also to appropriate to ourselves the ideal of the life in Christ which God has promised, and in the pursuit of that ideal, to gain the courage to fear none but God:

> In God I will praise His word:
> In God have I put my trust, I will not be afraid;
> What can flesh do unto me? [1]

So wrote a psalmist of old. And so prayed a Christian schoolboy of our own time. After the death of a lad at Rugby, this petition was found among his papers: 'O God, give me courage, that I may fear none but Thee.' [2]

2. And in the personal petition we shall learn, as 'that word of God,'—the promise of character 'conformed to the image of His Son' [3] becomes understood, to pray more definitely for the special graces which we need, and also for the development of capacity and power adequate to equip us for the work given us to do. Growth, not in grace and spiritual power alone, but in intellectual and administrative capacity also, sometimes amazes us in the case of persons whose boyhood and youth, perhaps, revealed only scanty signs, beyond 'a quiet singleness of justly chosen aim,' [4] of future greatness. But, in reality, there is no occasion for surprise. The secret simply lies in the fact that, through personal petition, the character has actually been formed in conscious dependence on Him, 'from Whom every good gift and every perfect boon' [5] descends. Not so distinct, perhaps, is the guidance vouchsafed to prayer in regard to outward circumstances and temporal blessings. Yet here also 'a right judgment in all things,' with its attendant joy 'in the comfort' of the Holy Spirit,[6]

[1] Ps. lvi. 4.
[2] John Laing Bickersteth.
[3] Rom. viii. 29.
[4] Ruskin.
[5] S. James i. 17.
[6] Collect for Whitsunday.

will not be withheld. Many a temporal blessing might be bestowed, if only the personal petition, with the honest wish that the will of God might be wholly fulfilled in us, revealed a disposition fitted to receive it and to use it well.

3. And we may not forget that, as the confession of sin, praise, thanksgiving, and intercessions are duties, as well as privileges and helps, so personal petition in prayer is a duty also. We may not always derive comfort from it. The prayer which, if it be true, is heard at once, may await an answer for the sake of our own discipline. But we may deprive God of that homage which is expressed by such petition. Nor if, in a restless age, we would exert a strong and kindly influence in helping others, may we by neglect of prayer for our growth in grace, forfeit that quiet spirit which is its source.

CHAPTER XI

PUBLIC WORSHIP AND PRIVATE DEVOTIONS

> 'L'idéal de la vie chrétienne était une perpétuelle communion avec Dieu, entretenue par une prière aussi fréquente que possible. Un chrétien qui n'aurait pas prié tous les jours, et même à diverses reprises, n'eût pas été un chrétien.' L. Duchesne, *Origines du Culte Chrétien*, p. 431.

There are two familiar sentences, repeated daily in the Divine Service in the Church of England, which in combination sum up the meaning of public worship, and its true result in a life dedicated to God. In the Exhortation, the primary object of an assembly for worship is 'to render thanks for the great benefits that we have received' at the hands of God, and 'to set forth His most worthy praise.' The foundation of all worship is laid in the offering of homage to Almighty God, our Heavenly Father. In the general Confession, prayer is made that 'to the glory of God's holy Name,' 'we may hereafter live a godly, righteous, and sober life.' English churchmen are taught daily to pray for grace to make life in its relation to God, their neighbours, and themselves, an offering to God, Who in their self-surrender will be glorified.

It is, indeed, strange that, notwithstanding two such sentences constantly heard and repeated, and the spirit of homage infused, not only into the Liturgy, but into the Order for Morning and Evening Prayer also, these

fundamental ideas of the expression of religion in worship and in life alike offered to God, should have an impression, which is still very limited, on the great body of English churchmen. There are comparatively few even now who would so clearly grasp the significance of life, considered as one great whole, as it was felt, at a time when the very idea of worship was only feebly held, by one of the most devout and unselfish churchmen of a former generation. 'I am,' wrote William Page Wood, afterwards Lord Chancellor Hatherley, 'frequently struck with the prayer at the end of the Confession . . . directing us to the object of all holy living, namely, God's glory, not our own.' 'Enough for me,' he said at a later period, 'if I may sit in loving adoration of Him in the extreme confines of His courts.'[1] But it was this conviction, upheld by constant and punctual attendance at the daily service of the Church, which gave to this devout layman, and to others like him, a singular dignity and purity, as well as a fresh interest that never failed in the things of God.

It is in the recollection of lives such as these, that we have, in this chapter, to consider the way in which public worship, under the twofold aspect of homage to God and 'the living sacrifice of ourselves, our souls and bodies,' bears upon prayer in its wider aspect as an act of effective communion of man with God.

A. *Public Worship.*

1. We have seen that in the working out of the eternal purpose and design of God through man's free action, prayer has an assigned place; that the effort of man, responsive to Divine grace in prayer, is perfectly subordinated to the one supreme will of God, and that in the light of the Christian revelation, the key to this mystery is found in the fact of man's spiritual union

[1] *Memoir of Lord Hatherley*, vol. i. p. 245; vol. ii. p. 98.

with God in Christ, and the consequent gift of the indwelling Spirit. It is in a full sense of that communion of man with God, due to the Incarnation of His Son, on which the mystery of prayer depends, that the vital connexion between attendance at public worship and the maintenance of the life of prayer is really understood.

When through the Incarnation God became revealed under the visible form of the manhood assumed by the Only-begotten Son, two results, among others to which reference is not required here, followed. Communion with God, which, in the Psalter more especially, was demanded in its deepest meaning, became realised, and an impulse to the surrender of self, as a living offering to God, received its highest significance as the moral counterpart of worship made possible through the Incarnation.

> O God, Thou art my God ; early will I seek Thee :
> My soul thirsteth for Thee, my flesh longeth for Thee,
> In a dry and weary land, where no water is.
> So have I looked upon Thee in the sanctuary,
> To see Thy power and Thy glory.[1]

In language such as this which, because of its inspiration, is lifted above the limits of the time, the place, and the circumstances which witnessed its composition, the Christian worshipper is enabled to express the twofold result of the Incarnation corresponding to his need. The revelation of the Divine life lifts man above this world, while the Human life, in which and through which he had seen 'glory as of the Only-begotten from the Father,'[2] touches his heart. And, as the issue of the Incarnation, we have seen the self-sacrifice of the Son of God in His human life, in His atoning death, and in the presentation of that human life, resumed through the fact of death, to the Father. All this we

[1] Ps. lxiii. 1, 2. [2] S. John i. 14.

have seen, with the eyes of faith in the sanctuary, and in our worship we read a deeper meaning into the psalmist's resolve:

> Thy lovingkindness is better than life;
> My lips shall praise Thee.[1]

The Incarnate Son has 'passed through the heavens' into 'the holy place.'[2] The Mediator through Whom we rise to the discharge of our sonship and priesthood is veiled from our earthly vision. But it is in strict analogy with the method of the Incarnation, that until His 'revelation' in visible form, for which the Church with eager expectation is waiting,[3] He should be represented by means of symbols and institutions appointed by Himself. 'By means of these,' it has been said, 'Christ ordinarily ministers to His people the grace, power, and blessing of those offices, acts, and operations which they respectively symbolise; and by the use of them in the manner he has appointed, the faithful obtain that grace and blessing.'[4] In these are the pledges of the Divine life actually lifting our own nature; of the sacred humanity linking itself with our own, and renovating it; of the Lord's presentation of Himself, in His high-priesthood, as the Head of a race redeemed and regenerated unto God; of the operation of 'the Spirit of Jesus'[5] Who links Christ's people with Him, and so includes them in that presentation.

Thus in the worship of the Church we are enabled to fulfil the ideal of that life of prayer in which we ascend towards God. 'Although we cannot reach God by the faculty of sense, yet, through signs that can be perceived by the senses, the mind is stimulated in its aim towards God.'[6] God in Christ imparts the grace which prompts

[1] Ps. lxiii. 3. [2] Heb. iv. 14; v. 19. [3] 1 Cor. i. 7.
[4] From an anonymous work, *Creation and Redemption*, quoted in Milligan's *The Ascension and Heavenly Priesthood of our Lord*, p. 236. [5] Acts xvi. 7; 1 S. Peter i. 2.
[6] S. Thomas Aquinas, *Summa Theol.*, II². lxxxiv. 1.

us to offer to Him gifts first bestowed by Himself upon us. 'All things come of Thee, and of Thine Own have we given Thee,'[1] but self is the first willing offering that must be consecrated unto the Lord.[2] And so the public worship, in which we 'set forth God's most worthy praise,' involves also the sacrificial presentation of 'a godly, righteous, and sober life, to the glory of His holy Name.'[3]

2. To the Lord Jesus Christ, 'a great High Priest over the House of God,' the Church is a witness on earth. 'Ye shall be My witnesses,' were words spoken by Him at the moment of entrance 'into heaven itself now to appear before the face of God for us.' It was not to the Apostles alone that they were addressed, but to the Church founded by Christ through them, still extending 'unto the uttermost part of the earth.'[4] To be Christ's witnesses is to represent Him truly to Whom the witness is borne. And the Church, living in union with its Head, is no true witness, unless in the offering of worship and the offering of life, 'holy, acceptable to God' through Him, she clearly represents before men the priestly character of her Lord. She does so in worship, when through the visible the invisible becomes manifest, in the house of God, to the enlightened 'eyes of the heart,'[5] and sacramental grace is ministered; she does so in her sacerdotal life of self-surrender, and service, when 'freshly bound to the Son of God by new communion,' her members present anew 'themselves, their souls and bodies,' as a 'lively sacrifice.'[6] Such is the connexion drawn between the intercession of the ascended Lord, and the worship of

[1] 1 Chron. xxix. 14. [2] 1 Chron. v. 5.

[3] Some valuable teaching on this subject will be found in the *Vocation and Dangers of the Church* (a Charge, 1899), by the Bishop of Rochester (Dr. Talbot), pp. 43-48.

[4] Acts i. 8. [5] Eph. i. 18.

[6] Prayer of Oblation. See Rom. xii. 1; Eph. v. 1, 2; 1 S. Peter ii. 5. The Bishop of Rochester, *l.c.*, points out the significance of

the Church on earth, in the impressive passages—Heb. x. 19-25, and xii. 22-24—in which the lofty privileges of all Christian worshippers, and their responsibilities, are described. In the light of those inspired words the public worship of the Church could hardly be defined more adequately than by saying that 'it is the humble but joyous and confident approach of the Body of Christ, enduked both in the whole and in part with the Holy Spirit, and led on by its unseen High Priest and Head, to the throne of God the Father.'[1] And it is in the celebration of the Holy Eucharist that such worship reaches its culminating point, and such surrender of life, in union with Christ, is most fully expressed.

3. It is obvious that witness such as this demanded of the Church collectively by the ascended Lord cannot be neglected without disloyalty to Him, and disloyalty also to the Church which is His body. We should do well to reflect, more often than we do, that while all will hereafter be judged as individuals, among the things, of which individuals must expect to give account, is their share in the collective character of the societies to which they have belonged.[2] In an age, so practically materialistic as our own, and so devoted to pleasure, every churchman should feel it a duty, not only on Sundays and the great festivals, but, so far as he can, on other holidays and in the week, to offer this public homage. After all allowance has been made for the pressure of business and conditions of modern life, there is reason to believe that the practice of many persons, who consider themselves earnest churchmen, is far less dutiful with regard to attendance at the Divine Service than was the case in former years, when

the term 'offering' being applied to worship, and especially to the Eucharist by S. Clement of Rome and S. Justin Martyr, while S. Irenæus, iv. 17. 5 and 18 1, says that the Church 'offers' it.

[1] The Bishop of Salisbury, *Considerations on Public Worship*, etc., 1898, p. 13.

[2] R. W. Church, *Cathedral and University Sermons*, p. 25.

opportunities were rare, and real self-denial was needed to embrace them. Laymen, to whom the English Church owes a deep debt of gratitude, in the closing years of the seventeenth and first quarter of the eighteenth century, and, again, at the beginning of the 'Oxford movement,' attended daily prayers in considerable numbers, whenever an opportunity was offered.[1] Not for ourselves alone, but in the eternal interests of our nation, we need to be impressed, and in turn to impress others, with the sense of the Divine presence to which in the public homage of God we yield ourselves. Neglect of public worship has become so prevalent, and is of such long standing, that it is regarded far too lightly, and sometimes excused even in cases of persons who have no sort of hindrance in their way. To ignore a duty must always weaken the moral fibre of those to whom the duty is known. To be ignorant of the nature and claims of such a duty as the public homage of Almighty God, indicates a very feeble conception of what human life is meant to be. Here and there, in exceptional cases, some sense of that presence may still be maintained, when public worship is ignored, but it must become fitful and thin. And the moral consequences in lives coarsened, dulled, and hardened, without the influence of genuine worship offered in the house of God, cannot be otherwise than serious.

4. And, apart from the offering of worship, the Church will not bear the true witness of the offering of

[1] In those days some of the busiest of men, like the great Duke of Wellington, Lord Hatherley, and Mr. Gladstone, with many others, were habitual attendants, as biography testifies, at early matins. The writer has been informed that, some sixty years ago at a cathedral in the west of England where early prayers used then to be said at seven A.M., the congregation was seldom under fourteen, and included busy professional men. See further Chr. Wordsworth's *Mediæval Services*, p. 69 ff. In the fifteenth canon (1604) a desire is expressed that 'every householder dwelling within half-a-mile of the church would come, or send one at least of his household, fit to join with the minister in prayer,' when the Litany is said on Wednesdays and Fridays.

life and of work dedicated to God, and done for Him. In the call of the Apostle to present the body as a living sacrifice[1] the offering of life finds its true end in the offering of worship, while the true worship renews the true spirit of the life. It is, indeed, the case that, in our generation, many philanthropic schemes are earnestly promoted by those who do not bear in worship their public witness to our Lord. They are, however, acting on lines of the Christian tradition amid an environment of strong Christian influences. But sustained self-sacrifice, a life of service such as that described in the twelfth to the fourteenth chapters of the Epistle to the Romans, needs motive power. It demands an aim lifted beyond this earthly scene by which, in the face of disappointment and weariness, it can be upheld. To be really effective it must be in touch with the character of 'the High Priest of our confession,'[2] Who still sympathises, guides, and blesses as in the days of that earthly ministry, which, in its attractive power, ever gathered much people together when 'it was noised that He was in the house.'[3] It needs the consecration bestowed through worship to keep it humble and single-hearted. For its development it requires the sympathies of other workers who in worship dedicate themselves in like manner. At present, those self-denying but non-worshipping men and women are like travellers on an autumnal evening amid the glow of a glorious sunset. The air is still filled with warmth; the western skies are still radiant; the landscape is tinted by their brightness. But, minute by minute, the warmth diminishes, the light fails, the sky grows sombre, and the earth loses its rich colouring. The traveller may plod onward, but his step is less vigorous, the path becomes obscure, and, at last, the journey draws inevitably to its close. Those, then, who would lead a life of prayer and work must, for the

[1] Rom. xii. 1. [2] Heb. iii. 1. [3] S. Mark ii. 1.

honour of God, plead for grace to fulfil this primary duty of public homage for the sake not of themselves only but their fellow-men. The causes of neglect of worship are manifold, but the change in the habits of our people in all ranks of society will never be effected except through the definite intercession of the Church, combined with the unmistakable example of churchmen in the oblation of worship and the service of life.

5. When the true vocation of worship, and the life developed as its result, are thus understood, the house of God—the parish church in an especial manner—becomes a symbol of eternal realities, and also of obligations to God and our fellow-men; it rises 'as a gospel of the presence of God from day to day and from age to age for ever';[1] it impresses us with a sense of its sanctity, not always created by antiquity, or architecture, or ceremonial. It is true, indeed, that a sacred building is not selected for the sake of God Who is adored, as if He were limited to a place, but for the sake of those who worship.[2] Yet there are manifestations of the Divine presence vouchsafed in appointed ways, and at appointed times within a building wholly separated by consecration from profane and common uses, offered, in the Name of our Lord Jesus Christ, to God, and made, in a peculiar way, His property, which cannot be denied without doubting His own word. In the revised version of the Old Testament one distinct gain is the substitution of the true translation, 'the tent of meeting,'[3] for 'the tabernacle of the congregation.' 'The tent of meeting,' the visible support and witness to the belief that Jehovah did, indeed, dwell among His people, is not the spot where man met with man only or chiefly, but where man met with God, and where the shrine was 'sanctified by His

[1] The Bishop of Truro (Dr. Gott), *Ideals of a Parish*, p. 57.

[2] Cf. 1 Kings viii. 27-29; S. John iv. 21. See S. Thomas Aquinas, *Summa Theol.* II². lxxxiv. 3.

[3] Exod. xxix. 43, 44, etc.

glory.' It was in reliance on the Divine promise of Jehovah's approach that, throughout the five books of the psalms, composed at long intervals of time, under most varied circumstances, by men whose character and experience widely differed, there is a deep undertone of sacred joy at the privilege of access to the sanctuary. The reason was that such access to God in His earthly house was a pledge of abiding communion with Him in Whom our whole nature finds its satisfaction, and, therefore, the sum of all delight. In words pregnant with meaning in the light of the Incarnation the psalmist prays:

> One thing have I asked of the LORD, that will I seek after;
> That I may dwell in the house of the LORD all the days of my life,
> To behold the beauty of the LORD, and to inquire in His temple.
> For in the day of trouble He shall keep me secretly in His pavilion:
> In the covert of His tabernacle shall He hide me,
> He shall lift me up upon a rock.[1]

But it is, perhaps, in the 84th Psalm—'the hymn of the divine life in all ages'—that enthusiasm for the house and worship of Jehovah rises to its highest point. The *Quam dilecta* is one of the most precious gifts received from the Holy Spirit, through unknown benefactors, by the Church. And, as we use it before the Holy Communion, 'it brings before us the grace and the glory of sacrifice, of service, of progress where God alone, the Lord of Hosts, is the source and the strength and the end of effort.'[2] For, amid symbolism, and in the use of Sacraments, we may never forget that the goal of pilgrimage is always God Himself; all else are but means of approach, and of the realisation of His presence:

> O send out Thy light, and Thy truth; let them lead me:
> Let them bring me to Thy holy hill
> And to Thy tabernacles.

[1] Ps. xxvii. 4, 5.
[2] Bishop Westcott, *From Strength to Strength* (1890), p. 1.

Then will I go unto the altar of God,
Unto God, my exceeding joy;
And upon the harp will I praise thee, O God, my God.[1]

This joy in worship of which both the Old and New Testaments are full, and also in prayer and exhortation so confident and bright as that in the books of Tobit and Baruch,[2] is unfamiliar to most churchpeople, and yet in the facts of Christmas, Easter, Ascensiontide, and Pentecost there are springs of joy open to the humblest Christian which even the high-priests of Israel never knew. But the joy is due to the spirit of personal sacrifice meeting the outward oblation of worship. And through lives of personal sacrifice, strengthened in God's own 'house of sacrifice'[3] from age to age, bonds of Christian love and fellowship are formed, and the congregation recognises the gracious influence of their present King, ready to hear and answer prayer. There are special promises to prayer offered in such a sanctuary towards which, 'night and day,' His eyes 'are open,'[4] where 'the two or three are gathered together' in the great Intercessor's Name. 'How,' asks Hooker in his stately prose, 'can we come to the house of prayer, and not be moved with the very glory of the place itself, so to frame our affections praying, as doth best beseem them, whose suits the Almighty doth there sit to hear, and His angels attend to further?'[5]

6. For the house of God brings before us the thought of the united prayer there offered by the congregation, which might, if churchmen only believed in its power, produce results so marvellous. The heart must be cold indeed which is not stirred by the intense belief in its efficacy apparent in the writings of primitive Christians. 'We come together,' says Tertullian, 'in a meeting and a congregation as before God, as though we would in one body sue Him by our

[1] Ps. xliii. 3, 4.
[2] Tobit xiii.; Baruch iv. 2—v. 9.
[3] 2 Chron. vii. 12.
[4] 1 Kings viii. 29.
[5] Hooker, *E.P.* v. xxv. 2.

prayers. This violence is pleasing unto God.'[1] 'If two agreeing shall prevail so much, what were then agreement among all? What if, in accordance with the promise which our Lord gave us, all the brethren should agree? We had long since obtained of the Divine mercy what we ask for; nor should we be so long tarrying in this peril of our salvation and our faith.' Had Mohammedanism then existed in Africa, its adherents would not have said of Christians in the third century, as through neglect of public devotion they have said of English Christians of the twentieth, that ours is 'the prayerless religion.'[2]

In the worship of the priestly church the English Prayer Book, at any rate, leaves no excuse either to the clergy or the laity for neglect of their real though distinctive functions. It maintains the truth, upheld too timorously, that the minister of God 'with whom the people of God do join themselves in this action,' is by 'the authority of his calling' able 'to set forward the service he doth.' 'Is not his very ordination a seal as it were to us, that the self-same Divine love, which hath chosen the instrument to work with, will by that instrument effect the thing whereto he ordained it, in blessing His people and accepting the prayers which His servant offereth up unto God for them?'[3] But if, as Richard Hooker felt, such a responsibility is as humbling to a priest as it is uplifting, the responsibility laid on the laity in the services of the Church is no less serious. There are rubrics for the laity as well as for the clergy; as, for instance, with regard to audible and intelligent responding. It is no exaggeration to say, from one point of view, that 'the spiritual power of public worship depends on the temper of the congregation.' On the part of the clergy and the communicants no

[1] *Apol.* i. 39. [2] *Central Africa*, vol. xviii. p. 152.
[3] Hooker, *E.P.* v. xxv. 3. Bishop Sparrow, *Rationale*, p. 64, may be compared.

supplication is more important for themselves, or for others, than one for continuance of the power of prayer. Such is the intention of the mutual salutation, so often repeated without a thought, 'The Lord be with you,' 'And with thy spirit.'[1]

7. We are wont to talk much about unity. One practical way of promoting it, open to every churchman, is by hearty participation, wherever it is practicable, in the services of his parish church. The substitution of congregational for parochial methods, among other results which are spiritually injurious, deprives public worship of that social character — the gathering of neighbours to offer together common prayer—which is one of its strongest elements of good. And, as the unit of the Church's organisation is the diocese, a true churchman will, from time to time, associate himself with the worship of the cathedral church, which is to the diocese what the parish church is to each parish. The attendance of churchmen at the services of their cathedral might be a great stimulus to the cathedral bodies. And, on the other hand, these great sanctuaries, simply by means of the praise and prayer offered in them from generation to generation, have done much, and could do far more, to stimulate in turn the life of offering in holy worship, and self-sacrifice, and united effort.[2]

It would be well, indeed, if from time to time the use made in the house of God of His great gift of worship were reviewed. S. Paul conceived that the effect produced on 'men unlearned or unbelievers' by the sight of the Christian assembly engaged in worship

[1] The depth of meaning in 'this divine salutation' is fully expressed by Bishop Sparrow in the *Rationale* on the Book of Common Prayer, pp. 42, 43. S. Chrysostom, *In 2 Cor. Hom.* xviii. (on viii. 16-24), has a striking passage on the union of the laity in common prayer with the priests.

[2] Few, perhaps, realise the commanding position occupied in the Psalter by Sion and the Church. In his edition of the Psalter, p. 172, Mr. W. E. Gladstone has grouped nearly sixty references to the subject, and the titles also of fifteen psalms. Dean Sherlock, *A Practical Discourse of Religious Assemblies*, offers valuable teaching on the results of 'parochial communion' (pt. ii. ch. 1).

would be such that each one would fall down on his face and worship God, declaring that 'God is among you indeed.'[1] Every priest, every communicant might wisely consider whether the worship in his church would be likely to create any such apprehension of the Divine presence. The power of every worshipper to promote or to hinder the spiritual attraction of public worship is, indeed, far stronger than we commonly suppose. Spiritual influences radiating through a congregation are very deep and very far-reaching.

8. Of the great gift of God to English Christianity in the Book of Common Prayer, the same great writer, whom we have so often quoted, says, 'Of all helps for due performance of this service the greatest is that very set and standing order itself, which framed with common advice, hath both for matter and form prescribed whatsoever is herein publicly done.'[2] It was in no insular spirit that Hooker wrote, for behind the English Prayer Book he saw 'a prescript form of common prayer,' which 'the Church hath evermore held.' The Prayer Book has its deficiencies, but the habit of depreciating services, or even turning parts of them into ridicule, which have been the stay of countless servants of God now in Paradise, and by which we make the offering of worship, is unworthy of churchmen. A scholar's reverent criticism is one thing, captious objection is quite another. To say nothing of the injury inflicted on true self-respect in using forms of service which are the subject of disdainful or discontented sarcasm, the enthusiasm, and interest, and reverence demanded in all true worship are surely undermined. A temper is produced incompatible with a life of steady devotion.

What is really needed is the growth of an intelligent appreciation of the rationale, and the inner meaning of the services themselves among churchmen generally, and a real effort to apply them, as, for instance, the Litany, to the needs and emergencies of social and indi-

[1] 1 Cor. xiv. 25. [2] Hooker, *E.P.* v. xxv. 4.

vidual life. 'Understandest thou what thou prayest?'[1] When that question can be answered in the affirmative, then an interest in worship and a spiritual apprehension are secured, which neither eloquence in the pulpit, nor ceremonial, nor music, by themselves can ever produce. Those who try to gain that understanding know that in the Book of Common Prayer—whatever its defects may possibly be—they have received a form of devotion in which thought is united with feeling, and strength with tenderness; a form which guards humility and reverence, while it inspires fervour; a form, in which the substance of holy Scripture is expressed in language which falls like a strain of solemn music on the ear; a form used by generations of believing Christians with constant and living interest because they have proved by experience that we can trust that language to express devotion, and present our needs before God.

9. It is only in proportion to the growth of a spiritual apprehension of the inner meaning of the services that ceremonial, and music, and the general use of symbolism in worship will become really apparent. The whole subject of ceremonial and music is not one which can be discussed here, but it needs far more careful thought than is too often given to it. In relation, however, to our life of prayer, it is essential to recollect that what God has put into our hands to improve by use, or to mar, is the *living* worship of His Church in our own day. Between the soul and God there are certain conditions of harmony. The needs felt by the Divine society, as a whole, in the corporate approach to Him in worship, and the personal needs of each of its members, require most careful adjustment. In the ordering of worship and in the decoration of the church, and, especially, in regard to music, the influence of which on the worshippers may be so powerful and subtile, these conditions and these needs

[1] Goulburn, *The Lord's Prayer*, pp. 47-54 and 72, passages well worthy of attention.

demand grave consideration, which seems to be seldom bestowed on them.[1]

10. For self-deception as to the growth of that worship in spirit and in truth which is alone recognised by the Father in heaven is only too possible. The stately building, the service enriched by art and music, the costly ornaments do not themselves ensure it. They are as nothing before God unless they express the growth of holiness within. In that collection of noble psalms (xcii.-c.), of which the 95th, used from a very remote period as the Invitatory Psalm in the Western Church, is one, the constant reiteration of the holiness of God, and of the need of corresponding holiness in the worshipper, is most impressive. We cannot forget that there have been periods in the history of the Church, and there may be periods again, when outward splendour in worship had little affinity to character, when the offerings of elaborate services had no moral counterpart in the self-sacrifice of life. And we know also that judgment, at times swift and sudden, has been the inevitable sequel of unreality in worship offered to Him Who is adored in heaven because 'He only is holy,' and 'His ways' are 'righteous and true.'[2] The Church is only sure of His benediction when to the cry,

> Give unto the LORD the glory due unto His Name:
> Bring an offering, and come into His courts;[3]

she is careful to remember that it is 'in the beauty of holiness' that such offerings must be made.

[1] Of Dr. Hopkins, organist of the Temple Church for more than half a century, it was said by Dr. Vaughan, 'Here the most magnificent of instruments has been made to lead without driving, and to swell without drowning, and to support without supplanting the human voice (alone audible in heaven) of congregational praise. Power, abjuring display, has been here contented to influence. An atmosphere of holy calm has been breathed over our devotions, and the worshipper, conscious of an invisible Presence, has found himself confessing, as he passes silently through the ancient portal, "It is good for us to have been there"' (Sermon at Dr. Hopkins' Jubilee, 1893).

[2] Rev. xv. 3, 4; xix. 1, 2. [3] Ps. xcvi. 8.

B. *Private Prayer.*

1. Our main security lies in private prayer, guarding the life which has, in its sacramental union with our Lord, been again and again offered up to God. This is the lesson impressed by that austere and penetrating book, *A Serious Call to a Devout and Holy Life*, by William Law. The title of the book is well chosen. It is simply a 'call,' an appeal to Christian people, 'to live the life that by their very name of Christians, by their attendance at public worship, they owned that they were bound to live.' Little is said in it about public worship, not because its author thought it of little moment, for he never missed a single service, week day or Sunday, in his own parish church, but because his intense desire was to create reality in the life of men whose churchgoing too often failed to express devotion. It is only the man who is conscientious in private prayer who can truly say:

> I will come into Thy house with burnt offerings,
> I will pay Thee my vows,
> Which my lips have uttered,
> And my mouth hath spoken, when I was in distress.[1]

Such an one has, in secret, already had an experience of an answer, calling for renewed oblation and thanksgiving, to requests which he had made.

It is not without significance that, before our Lord gave the Lord's Prayer to His Church, He enjoined on each member the duty of praying in the strictest privacy.[2] Real prayer without haste offered in private would enable us to recall what the spiritual attitude of a worshipper created, redeemed, and sanctified towards God should be, and fix the impression that we are about to address a living, personal Being Who can hear and answer prayer. Not less important is a period of recollection after worship, especially at the close of a celebration of the Holy Communion. So important

[1] Ps. lxvi. 13, 14. [2] S. Matt. vi. 6.

did this appear to such a master of devotion as S. Charles Borromeo[1] that he directed the clergy of the diocese of Milan to teach communicants how to keep the mind, the rest of the day after Holy Communion, 'waiting upon Christ its guest,' in religious exercises. 'The impression,' says Dean Goulburn, 'of having had an interview with the King of Kings . . . should not be rudely tossed off, but gently and thoughtfully cherished. And it shall be as a nosegay of fresh flowers, which a man gathers before he leaves some fair and quiet garden, a refreshment amidst the dust and turmoil of earthly pursuits.'[2]

But if private prayer is to become a true preparation for public worship, it must not be forgotten that devotion is a thing higher than the 'devotions' which express it. 'Devotion' signifies a life given, or 'devoted' to God.[3] The 'devout' are those who give, or 'devote' themselves to God, with the aim of entire submission to Him. Thus, the offering of ourselves in public worship is linked with the offering in private prayer. It underlies both forms of drawing near to God. One sign, surely, of such devotion is to be discovered in rising sufficiently early to pray. A day so begun is likely to be one of life, and spirit, and joy in God.

2. And, as public and private prayer should be one in spirit, so in form also they should not be alien. Of the *Devotions* of Bishop Andrewes Dean Church has said that the book 'was the reflection, in private prayer, of the tone and language of the public book of Common

[1] 'Instructiones Eucharistiæ,' in the *Acta Ecclesiæ Mediolanensis*, quoted by C. Marriott, *Hints on Private Devotion*, p. 91.

[2] *Personal Religion*, p. 49.

[3] So William Law begins *The Serious Call*. The language of S. Thomas Aquinas, *Summa Theol.* II². lxxxiii. 1-4, may be compared with that of Law. Canon Overton's preface to *The Serious Call* (in the 'English Theological Library,' Macmillan and Co.) should be consulted. It was of *The Serious Call* that Mr. Keble said to R. H. Froude, 'You thought it was a clever book; it seemed to me as if you had said the Day of Judgment will be a pretty sight.' Quoted in *The Oxford Movement* by Dean Church, p. 25.

Prayer, its psalms and its offices ; it supplemented the public book, and carried on its spirit from the Church to the closet.'[1] But in its method there is no rigidity, and truths, in regard to which the English Prayer Book is reticent, are developed in the *Devotions*. Yet we pass from the Prayer Book to pray with Bishop Andrewes without any sort of incongruity, because in the *Devotions* there is perfect loyalty to that presentation of the Faith which the Anglo-Catholic Church has been called upon to make. We might, indeed, link private prayer, not in spirit only, but in the material used, more closely still with the public services. Some of the appointed lessons and psalms might find a place in the devotions of those who cannot attend the daily prayers in the church, while meditations will be often guided by the appointed Gospels and Epistles. And to those who really know them, the collects with some of the prayers in the Occasional Services offer a rich supply of supplication for almost every need. In a table headed ' Collects, their tendency,' printed at the close of the *Sacra Privata*, Bishop Wilson has unconsciously revealed one of the sources whence his life, so strong and simple and peaceful in the face of persecution, so unworldly in an age of worldliness, drew its energy.[2]

3. There is, of course, a place—sometimes it will be a large place—for spontaneous praise and thanksgiving, intercession, and petition. There may be a few natures so highly gifted as to need no further guide in private prayer than the recollection of those fixed elements which in all true devotion must be recognised. But

[1] R. W. Church, *Pascal and Other Sermons*, p. 90. It is worthy of note that in his later years Dr. Pusey ' reverted to the use of Bishop Andrewes' *Devotions*, which he continued to use to the end of his life ' (*Spiritual Letters*, p. xii.).

[2] Dr. Bright's collection of *Ancient Collects*, the Convocation *Book of Private Prayer* (Longmans), the Cowley *Manual of Intercessory Prayer* (Longmans), and the more recent manual entitled *Sursum Corda* (Mowbray) offer a rich supply of additional prayer. In Bishop Stubbs' *Ordination Addresses*, pp. 19, 20, there is a striking testimony to the value of the collects of the Prayer Book in the spiritual life.

surely there is need of the warning against the delusion of imagining that 'after we have attained a certain proficiency in prayer, elementary devotions ought to be discarded. On the contrary, the higher the house is, the more dangerous it is to neglect the foundations; whatever our attainments may be in meditation, we should be careful to say morning and evening prayers, the preparation for and thanksgiving after sacraments, according to some set form of devotion.'[1] No advice as to the combination of the forms of private prayer with spontaneous devotion is better than that given in the *Serious Call*: 'It seems right for every one to begin with a form of prayer; and if, in the midst of his devotion, he finds his heart ready to break forth into new and higher strains of devotion, he should leave his form for a while, and follow these fervours of the heart, till it again wants the assistance of his usual petitions.'[2]

As years pass on, bringing with them new relationships, fresh interests, sharper temptations or recurrent ones, and heavier responsibilities,—may we not add, new insight into the will of God, and new power to act upon it?—the range of prayer should be developed. The portrait of 'Mundanus' in the *Serious Call* has too many originals in actual life. 'Mundanus' had gone on 'increasing his knowledge and judgment as fast as his years came upon him,' but the old man still prayed 'in that little form of words which his mother used to hear him repeat night and morning.'[3] Our earliest prayer will in one form indeed be our latest, and perhaps it is only with advancing years that the power of the Lord's Prayer, 'a summary of the whole Gospel,'[4] will be fully known. Still, if devotion is to be really true, the Apostle's resolve, 'I will pray with the spirit, and I will pray with the understanding also,'[5] should be our own. We need to turn the Apostolic intercession into a prayer for ourselves, that 'our love may abound

[1] Hutchings, *The Life of Prayer*, p. 204.
[2] *The Serious Call*, p. 151 (ed. Overton).
[3] *Ibid.* pp. 158, 159.
[4] Tertullian, *De Orat.* 1.
[5] 1 Cor. xiv. 15.

yet more and more in knowledge and all discernment.'[1] It is, no doubt, desirable that in devotion there should be no sudden break. On the lines, if sound ones, begun in childhood we may well build; words used at home, at school, at college, may still be on our lips; but, as in the providence of God new material for prayer is given, He calls upon us to use it. The head of a household or a master in the school need a spiritual touch, and clear insight, which are given only in prayer. In a great business establishment there is a network of relationships and responsibilities which demand guidance and sympathy to handle aright. In the army and navy there are opportunities of influence over the young manhood of our country absolutely unique which a prayerful spirit alone can discover and use. In the medical profession and in the legal, in the walks of art and physical science, there are questions in which 'a right judgment in all things' need, indeed, an intellect highly trained, but also the clearness of vision, the purity of heart, and firmness of will which only a character in touch with God by prayer can hope to gain. Upon every churchman the obligation is laid to aid the Empire by prayer. The duty is one which, if Morning and Evening Prayer are not despatched in 'shortened forms,' as spiritually crude as they are liturgically indefensible, the Church discharges daily, and in which all churchmen should, at any rate in their own private prayer, associate themselves. The constant responsibilities of the sacred ministry speak for themselves. The Ordinal is urgent in its insistance on prayer, for the only 'sufficiency' is 'from God.'[2]

No one who realises the place held by prayer in the counsels of God, or in human life when true to itself, can leave its methods and subjects to chance. The spirit of devotion is, indeed, a Divine gift, but as a habit devotion must be cultivated like any other habit. To the necessity of this the witness of all the great

[1] Phil. i. 9. [2] 2 Cor. iii. 5.

saints of God is unanimous. The habit strengthens its energy. Its energy sustains the life of prayer, however few the opportunities may be for prolonged acts of devotion. No human eye may witness these efforts. We may, again and again, be baffled. Save in our own constancy, results may be invisible. But

> Thy Father sees in secret—fast and prayer,
> And alms unknown to man, are all His own;
> He treasures them in secret, storing them
> Where nothing perishes. O words alone
> Worthy our thoughts and care! those seeds thus sown
> In darkness, 'neath the earth forgotten long,
> In some mysterious increase shall be known,
> In harvests which to other worlds belong,
> As elements most rude mould love's melodious song.[1]

4. Vocal prayer, both in private and in public, is stimulated and strengthened by meditation, in combination with study at once devoted and intelligent of Holy Scripture.[2] In the prologue to the Psalter affirming that the only lasting happiness of man is to be found in fellowship with God, meditation is a marked feature in the life of the righteous.

> His delight is in the law of the LORD:
> And in His law doth he meditate day and night.[3]

The subject of his thought was all Divine revelation, not merely an external rule of conduct, and in that revelation a true Israelite found joy. 'Thy words were found,' said Jeremiah, 'and I did eat them; and Thy words were unto me a joy and the rejoicing of my

[1] Isaac Williams, *The Baptistery*, 'The Spiritual Husbandman.'

[2] In this volume it is impossible to give full consideration to this subject, which will, doubtless, find adequate treatment in the volume on *Devotional Books and Reading* in the present series. The reader is referred to Hutchings' *Life of Prayer*, Lecture v., 'Mental Prayer,' and some would find *Hints for Meditation*, a tractate by W. B. Trevelyan (Masters), useful, or the chapter in Bishop G. H. Wilkinson's *Instructions in the Devotional Life*, p. 18 ff. 'The Auxiliary matter' in Mr. W. E. Gladstone's edition of the Psalter would suggest lines of devotional study and meditation in the Psalms. See also Liddon's *Clerical Life and Work*, Essay on 'The Priest in his Inner Life.'

[3] Ps. i. 2.

heart: for I am called by Thy Name, O Lord God of hosts.'[1] Psalmists were wont to meditate on God Himself (lxiii. 6); on His work and doings (lxxvii. 12); finding in such meditation a rallying power in temptations to distrust; on the word and promise of God in all their varied aspects (cxix.); on the days of old; on the work of God's hand; on their own personal history illustrative of His never-failing providence; on 'the days of old,' and on 'the work of God's hands' in their own personal experience (Ps. cxliii. 5). And out of such meditations there arose the praise and prayer which has in all ages of its history been the possession of the Church. The theme of the first psalm is the happiness of meditation on the will of God, and the fruit of that happiness is shown in the last:

> Praise ye the Lord.
> Praise God in His sanctuary:
> Praise Him in the firmament of His power.[2]

In the New Testament the Virgin Mother, who 'kept all these sayings, pondering them in her heart,'[3] comes before us as an example of such mental prayer. There are other figures who fill our memory as engaged in the same communing with God: Simeon and Anna; Nathanael and S. John; the Apostles awaiting Pentecost; S. Paul in Arabia; S. John at Patmos. And we cannot doubt that, in the prayer of our Lord in His manhood, such meditation was included. A practice so commended demands, in some form, observance from ourselves.

By meditation something more is meant than a devotional study of Holy Scripture. We recall, as in every act of prayer, the sense of the Divine presence, so that it becomes consciously realised.[4] We bring thought, and in some cases imagination also, to bear upon the passage of Scripture, the article of the Creed, or the special grace selected for meditation; we await the utterance of the Divine voice speaking through it to ourselves; we thank God for the manifestation of His

[1] Jer. xv. 16. [2] Ps. cl. 1. [3] S. Luke ii. 19.
[4] J. H. Newman, *Grammar of Assent*, p. 79.

will, and we discover some point for imitation, with prayer that it may be reproduced in our character and conduct. Obviously such use of Holy Scripture becomes a help to vocal prayer. The Divine will becomes clearer; we enter into its purposes; in the silence, the presence of 'Him Who is invisible'[1] is felt in the waiting soul.[2] The psalmist's experience, as interpreted in the Prayer Book version, begins to be intelligible to ourselves:

> His delight is in the law of the LORD:
> And in His law will he *exercise* himself day and night.[3]

But ought not this practice to be varied in method? In its completeness as a daily practice it is hardly possible for all, and premature attempts too often end in entire abandonment of that which was unwisely pressed as too severe a strain. Many, deterred by rigid elaboration of detail, might begin on simpler lines, and, in time, higher spiritual efforts would be possible. Yet each one who would pray aright must use the Holy Scriptures devotionally and practically; something more than mere reading, or even study, is needed; the difficulties felt by so many in meditation itself can be overcome by the Spirit's guidance, which will not be denied to those who seek it; and through this spiritual contact with the mind of Christ, Who opens the Scriptures, and our minds also to understand them,[4] praise and prayer alike will grow in power and purpose.[5]

[1] Heb. xi. 27.

[2] There are some striking sentences on this in Archbishop Benson's *Fishers of Men*, pp. 104, 105; and *Communings of a Day*, pp. 55-57.

[3] Ps. i. 2, P.B.V.

[4] S. Luke xxiv. 32, 45. When commentaries or expositions are needed as helps to meditation, the series of volumes by 'A Clergyman,' entitled *Practical Reflections on every verse of the New Testament*, *the Psalms*, and *Isaiah*, Dean Luckock's *The Footprints of the Son of Man* and *The Footprints of the Apostles*, and Bishop Gore's *Practical Expositions*, would be useful. Isaac Williams's *Devotional Commentary on the Gospels* used to be deeply valued.

[5] The high theme of contemplative prayer, as distinct from meditation, is wisely treated by Archdeacon Hutchings in the *Life of Prayer*,

c. *Family prayer.*

When private prayer, vocal and mental, is thus united with public worship, the omission of family prayer would be almost impossible. Among the readers of this 'Library' there will be few who, for such an omission, could plead conditions of life which in the homes of the poor may make the practice really difficult. The principle underlying family prayer is the consecration to God of the life of the family or household, and the closer union of natural relationships, which are already sacred, by spiritual bonds of intercession and worship. The duties of parents to children, and children to parents, of masters to servants, and servants to masters, can hardly be fulfilled 'in the Lord,' unless an oblation of the common life of a household is reverently made to Him 'from Whom every family in heaven and on earth is named.'[1] And as, in the course of years, the inevitable changes come, and the family circle is broken, the conviction that 'he alone loses none dear to him, to whom all are dear in Him Who cannot be lost,'[2] will be strengthened by those old household prayers in which the names of the absent members, and of those also who are at rest in Paradise, are still mentioned before God.

The attendance of some members of a family at week-day services cannot be pleaded as an excuse for the omission of prayer in the household, which without that prayer has not received its daily consecration. Nor are methods and forms of household prayers, unintentionally but really incongruous with any true devotion, such as have been only too common in the past, reasons for omitting them. An intelligent churchman can, without difficulty, make family devotions very different. He can, at least, free the service from incongruous surround-

pp. 173-183; and to his counsels any readers of this volume, who are enabled to practise it, will do well to refer.

[1] Eph. iii. 15.

[2] S. Aug. *Conf.* iv. 14.

ings and associations, even if it is impossible to reserve a room as a private oratory; he can, from the Prayer Book and other sources, construct a form of prayer at once fixed and variable, in which the different elements of worship should have their place; a hymn can, perhaps, be added to mark sacred seasons, and occasions special to the family; a passage from Holy Scripture, appropriate and brief, may be read as a lesson; prayers with thanksgivings, including the interests of all members of the household, can be used so as to strengthen its unity; and by successive intercessions appropriated to each day of the week, the greater needs of the Church and nation will, one by one, be brought before God.[1]

And wherever this is done, reverently and heartily as to the Lord, the heads of such households will take care that events like birthdays, anniversaries of the deaths of those at rest with God, or commemorations of great and special mercies, should be marked by attendance at the Church itself; they will endeavour to arrange that, occasionally, the household should receive together the Sacrament of unity binding all together in bonds of supernatural fellowship; they will not forget that opportunities should be given to servants for prayer and instruction, especially on Sundays, and before the great festivals, and that if a household is marked by an aloofness from God, the responsibility lies on those who are its leaders and guides. From households, in which such responsibility is recognised, there will flow currents of bright Christian influence, passing onwards to new homes founded by sons, or daughters, or faithful servants who had learnt practically in families like these how, 'in everything by prayer and supplication with thanksgiving,' to 'let their requests be made known unto God.'[2]

[1] In a very large number of households Canon T. T. Carter's *Family Prayers* have been used and valued for many years. A *Book of Family Prayers* has been put forth by the Upper House of the Convocation of Canterbury.

[2] Phil. iv. 6.

CHAPTER XII

SUBJECTS FOR PRAYER—SPIRITUAL AND TEMPORAL

> It is our duty, and our desire it may be, to seek God's kingdom with fixed and uninterrupted endeavours; but when we are scorched with heat without, and parched with thirst within; when we behold the fruits of our labours fail, and the hopes of our flocks and herds pine and languish, it is somewhat of discouragement; and therefore that we may more diligently seek, and more speedily attain the end, let us crave necessaries by the way; provided it be but in the last place, and with respect to some further good.—Thomas Comber, *A Companion to the Temple,* part ii. p. 316.

In the teaching of our Lord on prayer there is an apparent omission which may, at first sight, cause some difficulty. As we have already seen, He frequently commanded the disciples to pray; He taught them how to pray; He unveiled the character of God who hears prayer; He gave them large promises to prayer offered in His Name. But the occasions were rare on which He mentioned definitely subjects for prayer. In the Lord's Prayer, He had, indeed, under the seven comprehensive petitions, really included the desires and requests of His people, but the rest was left to the guidance of the Holy Spirit, and the growth of her sense of need in the Church from age to age. By the great charter of His perpetual presence with the Church we are assured that His Own teaching should be developed, not into new meanings, but into fresh appli-

cations, and, in gathering up subjects for his prayers, the churchman is firm in his belief that he is not left to his own limited apprehension of the Divine will. In the liturgies of the Church, in her intercessions, in the petitions of the saints of God, whose spiritual life has been nurtured under her influence, he discerns the continuous action of the great High Priest in giving the subject-matter of petitionary prayer offered in the power of the Holy Ghost.[1]

A. *Petition for spiritual blessings.*

1. We have seen that the whole of the Lord's Prayer may be interpreted in relation to the Invisible. Unless spiritual things occupy the foremost place in prayers, whether public or private, we shall not offer petitions after the manner of that prayer. Nor could the requests for temporal blessings, taken from the place assigned to them in Christ's Divine wisdom, be in accordance with His mind and will, or be offered in the spirit which He would welcome. It might seem almost unnecessary to state a truth which in the Lord's Own form of prayer, in His teaching and His example, holds so commanding a position. But it is the obvious which is most frequently ignored. In the closing years of the nineteenth century, the heart of the British Empire was, for a few short weeks, stirred to unwonted prayer[2] for the success of our army in South Africa, and an answer came, not only in a series of victories, but in the unexampled growth of imperial unity. An attitude of unwonted dependence on God received a swift and striking recognition. But it was prayer for deliverance from temporal evils, and for the bestowal of temporal blessings, which evoked so large an amount of sympathy, and when the anxiety diminished, prayer

[1] S. Jude 20.

[2] During the crisis of the war in South Africa, Nov., Dec. 1899, and Jan., Feb. 1900.

quickly ceased, and thanksgiving was sometimes omitted altogether. Had the call come to pray for the conversion of Africa, from Cairo to Cape Town, the response would have been as scanty as, in the other case, it was prompt and hearty. So, again, a 'harvest-festival' is always sure to crowd any church, however humble, while the annual day of intercession for foreign missions will find even cathedrals nearly empty. In private life the same characteristic is observable. Here and there, for instance, a parent will desire our prayers for the spiritual welfare of a child whose physical health is strong, but 'it is the dangerous disease, it is the approach of death, the ruin of bright hopes, which call forth the agony of intercession.'[1] And, therefore, it is that in the life of prayer, and the order of our devotions, it should be our endeavour, not in word alone, but in desire and will, to give the first place to petitions for spiritual blessings.

2. Those who have had some experience of spiritual difficulty and trial, of failure and obstacle in spiritual work, need, in prayer for spiritual blessings, encouragement quite as large, or even larger than they seek in asking for what is temporal. So a psalmist felt when, in an hour of sore distress, he said:

> Thou tellest my wanderings:
> Put Thou my tears into Thy bottle:
> Are they not in Thy book?

And the conviction that he was, in this distress, an object of God's Own care restored confidence:

> Then shall mine enemies turn back in the day that I call;
> This I know, that God is for me.
> In God will I praise *His* word (of promise);
> In the LORD will I praise *His* word.[2]

An Apostle points to the nearness of the Lord for perpetual access to Him as a reason why anxiety should

[1] Hutchings, *The Life of Prayer*, p. 117. [2] Ps. lvi. 8, 9, 10.

habitually be turned into prayer. 'The Lord is at hand. In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.'[1] But, while we rely on the great promise of grace in answer to prayer, it is the Lord's will that petitions should be definite; the question addressed to the blind man is addressed also to each Christian as he prays for spiritual blessing: 'What wilt thou that I should do unto thee?'[2]

3. Within the sphere of the Church in which 'the Spirit of Christ' has entered into an abiding union with mankind,[3] in order to win and train individual souls, we have the witness all around us that the Lord's word of promise touching that gift of the Comforter[4] has not failed. If it were not so common, we should be surprised at the distrust so painfully exhibited in the reality of the normal action of the Holy Ghost within the Church, whenever the means instituted by Divine appointment are faithfully used by Christian people loyal to their Lord. But believing churchmen who have learnt from the teaching of the New Testament, and especially from the constant recognition of the presence and guidance of the Paraclete in the Acts of the Apostles, that in Christ 'they are builded together for a habitation of God in the Spirit,'[5] are enfolded by supernatural influence and power. Within that temple, for nearly nineteen centuries, the spiritual life has been manifested in all its varied forms of beauty and strength; despite all human failures we feel that the confidence expressed by S. John has been absolutely justified: 'Greater is He that is in you than he that is in the world.'[6] It is impossible, with only a temporising belief in the reality of the operation of the Holy Ghost within the Church,

[1] Phil. iv. 5, 6; cf. 1 S. John v. 15.
[2] S. Luke xviii. 41.
[3] Rom. viii. 9, 10; 1 Cor. iii. 16.
[4] S. Luke xi. 13.
[5] Eph. ii. 22.
[6] 1 S. John iv. 4.

in means of Divine appointment, by which the power of the Incarnate Christ is present to us, that the prayer needed to win His grace can be instinct with the strong faith ready, not only to ask, but to accept and use what is bestowed. There is much need to rekindle this faith by meditation and prayer, not only in the way of preparation for sacred ordinances, but also by commemoration. Thus, for instance, in Bishop Cosin's *Collection of Private Devotions*, among 'the prayers for the third hour' is a memorial of Baptism and Confirmation. The frequent use of such 'memorials'[1] would recall the real greatness of the sacramental gifts received, and also the responsibility laid upon us to develop them by use.

In the Sermon on the Mount the Lord had said that the Father would 'give good things to them that ask Him.'[2] In the gift, then, of the Holy Spirit, afterwards pledged in the same words, every spiritual blessing is bestowed. The ideal which should shape itself in our prayer is the blending of grace and freedom in our character. Sometimes, as a life spent in prayerful, faithful service draws to its close, it may have been our privilege to have witnessed a near approach to the realisation of such an ideal. It is surely seen when 'the man is divinely ruled as well as self-ruled, at once governed and self-governing; when the act of God in the man is the act of the man himself in God; and when a blessed rest in the Lord is one and the same with toil and service for the Lord.'[3] To witness this is to feel that perseverance in prayer for this all-comprehensive gift has, at last, its reward.

4. But for ourselves and on behalf of others it is a duty to make petition definite. To study, in simple

[1] A 'memorial' consists of an antiphon, versicle, response, and collect for some special object. 'The second collect for peace' in the Order for Morning Prayer, from the old memorial for peace said at the Lauds of the Blessed Virgin, is an example.

[2] S. Matt. vii. 11. [3] Martensen, *Christian Dogmatics*, p. 360.

ways, the titles of the Holy Spirit would show how He can meet every need, and thus encourage us to pray. 'The river proceeding out of the throne of God and of the Lamb' is 'full' as ever of 'the water of life.'[1] An effort to appreciate the meaning of the 'manifold gifts of grace' bestowed through Confirmation would enable us to realise the completeness of our equipment for lifelong service. To consider, one by one, the fruits of the Spirit in which it was God's own intention that we should 'daily increase,' would place before us the perfection of the character that He desires gradually to form in us. On foundations such as these, prayer for grace would surely become something better than a vague aspiration to become, somehow or another, better than we are, or, at any rate, no worse.

Then through prayer, suggested by this study, the different effects of grace will be sought and received. Such a petition as, 'Heal my soul: for I have sinned against Thee,' will be offered in the conviction that our whole self—the living personality—resulting from the union of flesh and spirit, can be really healed by the Spirit of Holiness.[2]

Temptations may be complex, recurring when we thought that they had been conquered, insidious, and persistent, but failing courage will be upheld by the sense that to meet each one 'the spirit of power'[3] will furnish us with strength adequate to our need. When, in spite of resistance to temptation, character is still defective in growth of virtue, our flagging energy will be reanimated in endeavours to attain it by 'the Spirit of grace.'[4] No one can tell in what emergencies he will need the grace of perseverance. We are startled sometimes in reading of the experiences

[1] Rev. xxii. 1; Ps. lxv. 9.

[2] Ps. xli. 4; Rom. i. 4. Dr. A. J. Mason in *The Relation of Confirmation to Baptism*, pp. 482-500, discusses the titles of the Holy Spirit as covering His ordinary action in the Christian soul.

[3] 2 S. Tim. i. 7. [4] Heb. x. 29.

of men such as Bishop Wilson or Mr. Keble[1] by the discovery that there were moments, even in their lives, when the issue of the conflict hung in the balance. If the case were so with them, what stress and storm may not lie before ourselves? Anyhow, there is the hour of dying, when the gift of final perseverance must be essential. And, again, the Holy Ghost is 'the Spirit of glory.'[2] May we not, amid the routine which tries our moral fibre, the difficulties and hindrances which form part of our discipline, but are so hard to bear, be encouraged to believe and to pray that, through His special grace, there may be fulfilled in us,

> God's task to make the heavenly period
> Perfect the earthen.[3]

But when in praying for spiritual gifts we have honestly given them the first place: when we have thrown ourselves on the special providence of God, when our position as members of the body of Christ indwelt by the Holy Spirit is realised, when the ideal for which we pray is being revealed, when petition has become definite in the expression of its desire, something still remains for us to do. It is not altogether true to the facts to say that prayer for spiritual benefits can be made, or will receive its answer, unconditionally.

5. (*a*) One condition certainly is attached to all subjects of prayer included in the spiritual sphere. This condition is that effort should be the sequel of prayer. It is one which needs little more than a bare statement. To say nothing of the more obvious instances of its truth, we cannot expect that such a prayer as 'Lord, increase our faith' will be answered if we take no trouble to learn what the truth really is as God has revealed it, or persist in the perusal of books suggesting difficulties which can, indeed, be met

[1] Wilson, *Sacra Privata*, 'Noon Meditations'; Keble, *Christian Year*, Twenty-fourth Sunday after Trinity.
[2] 1 S. Peter iv. 4. [3] Browning, *A Grammarian's Funeral.*

by men qualified for the task, but not by ourselves. Still less is such a prayer likely to be heard where there has been no real struggle to arrive at the truth, no really honest doubting, but only mental indolence, or the following of fashion, or moral cowardice, in meeting the claims of revealed truth upon our wills.[1] It is useless to ask for guidance and strength to meet responsibilities when, in fact, we are trying to evade them, or to pray for gifts which we have no intention of using. A true worker for the Missions of the Church[2] used to say that to him it seemed a mockery to pray for such spiritual gifts unless we were prepared to look confidently for an answer, and to exercise the sacrifice which answers must certainly call for.

(*b*) But there are other conditions less obvious. Prayer is made for the removal of temptations; it is the expression of a really honest desire, and our will is in harmony with our prayers. But the temptation still assaults us. Its removal needs the condition 'if it be Thy will.' In His infinite wisdom the temptation may be intended to be lifelong, because it is the raw material out of which the character is to be formed. It may be that, if it were not for the temptation, the sense of dependence on the Holy Spirit's living power might speedily be forgotten. It may be that, if the temptation were removed, the humility which is produced by its presence would go also. It may be that, through resistance to the temptation to the utmost, we are gaining insight and sympathy of inestimable value to others. The aim of the prayer should have been directed, not towards the removal of the temptation, but the conquest of the tempter. In the conflict with impurity many a young soul might have been saved from disappointment and failure had it been made clear that, while the body is the battlefield, the

[1] There is a striking passage on such 'misplaced' prayer in S. Cyprian, *De Mort.* 13 (Oxford Translation).

[2] Prebendary Henry Wright, late Secretary to the C.M.S.—*Intelligencer*, vol. 51, p. 945.

key to the position lies in the will. In each successful combat the will is further disciplined. And in permitting the temptation God's Own object is to discipline and strengthen the will, so that a true and noble manhood, whose innocence has stood the test, may be an offering which He will delight to accept and bless.

The same condition may be applied to prayer for the removal of suffering, even though that suffering may be of a spiritual character. In some instances suffering, not always of the body, but in the heart or mind alone, may be directly traced to sin. In such cases the suffering may, in God's mercy, have been His instrument in breaking the power of the sin, and leading the sinner to penitence. The temporal punishment remains, while pardon has been freely given. Deep, indeed, is the teaching contained in the solemn words:

> Also unto Thee, O Lord, belongeth mercy:
> For thou renderest to every man according to his work.[1]

And again:

> Thou answeredst them, O Lord our God:
> Thou wast a God that forgavest them,
> Though Thou tookest vengeance of their doings.[2]

In other cases suffering, spiritual or physical, has so marvellously intensified the power of character, has added to strength of will such sympathy and kindness, has so opened some hearts which, except for its appeal to them, would have been still closed, and encouraged others, far and near, by its unfaltering witness to the love of God as revealed in the Incarnation, Passion, and Resurrection of the Incarnate Son, that, had it been removed, the Church and world alike would have been the poorer.[3] It is obvious that, in cases like these,

[1] Ps. lxii. 12.

[2] Ps. xcix. 8. Much wise and tender teaching will be found in several of Mr. Keble's *Letters of Spiritual Counsel.*

[3] In the first epistle of S. Peter there are deep thoughts on suffering which are drawn out by Archbishop Benson in *Christ and His Times*, pp. 211-214.

prayer, that suffering, whether penal or chastening, may cease, needs to be offered with great submission to the eternal purpose of God.

(*c*) Another condition affects prayer for certain special intellectual and spiritual gifts which it is, indeed, essential that some should possess for the perfecting of the Church, but which are not required by all. Some are set by God to very limited and lowly tasks : their prayer should be for that 'quiet singleness of justly chosen aim,' of which we have already spoken ;[1] but they ask, perhaps, for some 'distant greatness' which would have proved a curse rather than a blessing if it had been bestowed. High gifts of spiritual contemplation, or eloquence, or organising power, might easily become hindrances rather than helps in the spheres wherein He has placed us. Once again, a desire so pure as a speedy entrance into Paradise can only be asked with great submission. To relatives, or friends, or yet larger circles, the earthly period of our life may be most necessary. If God sees that it is so, He will, we may be sure, prolong it until the 'twelve hours' in its day[2] are accomplished.

6. Of intercession for others the range has been already indicated.[3] Like the great High Priest, the whole priestly Church is 'taken from among men,'[4] while through her divinely commissioned and ordained representatives she ministers for men 'in things pertaining to God.' Upon the Church as a body there is laid an obligation to study the needs, and sins, and sufferings of men, as well as to watch the gradual disclosure of the eternal purposes of God, in order to include these in her prayers, and the prayers also of each of her members. To consider, for instance, the

[1] Ruskin, quoted in ch. x.

[2] S. John xi. 9. Many hymns, such as 'O Paradise,' are unsuitable for use by a general congregation, and do not in the least express the cheerful submission to God's will in passages like Phil. i. 21, 22.

[3] In chs. x. xi.

[4] Heb. v. 1.

large range of subjects included in the Litany, or to read over the list of intercessions in the *Book of Private Prayer*, published by permission of the Upper House of the Convocation of Canterbury, or to put our prayers for spiritual blessings to others side by side with those of Bishop Andrewes, is wholesome, if humiliating to our narrow Christian sympathies. In the intercession for great subjects, to which attention has been drawn, we need discriminating prayer, such as in well-known sentences Bishop Andrewes has taught us to offer for the Eastern and Western Churches, and 'for the Church of Great Britain.'[1] Such discrimination is especially needed in prayer for the foreign missions of the Church.[2] How seldom, for instance, do we give a thought to the sore temptations and trials to which missionaries, working almost alone among the heathen or in remote colonial settlements, are constantly exposed, or to the need of peculiar spiritual power and resource experienced in their work. In our prayer also for many classes of persons in all ranks of life, with whom we have no immediate connexion, it would be well for them as for ourselves if our hearts were enlarged. Even in such a case as that of the Lord's distinct command to pray the Lord of the harvest 'to send forth labourers into His harvest,'[3] the call to supplication meets with a scanty and perfunctory response. Yet there are few proofs more cogent of the efficacy of prayer than the fact that, from generation to generation, the ranks of the sacred ministry have been replenished in response to the Church's intercession. At every ordination of priests, in the prayer

[1] Office for Monday, Intercession.

[2] The reader may refer to Bishop J. Wordsworth's (Salisbury) *The Holy Communion*, Four Visitation Addresses (1891), pp. 65-74. The *Quarterly Papers of Intercession and Thanksgiving for the Church's Work Abroad*, issued by the Federation of Junior Clergy Missionary Associations in connection with the S.P.S., are admirably arranged.

[3] S. Matt. ix. 38, ὅπως ἐκβάλῃ in the Greek, indicates that in this 'driving forth' most powerful spiritual energy, promised only to earnest prayer, is needed.

immediately preceding the imposition of hands, we hear the Church's deep conviction that God has heard her supplication as she thanks Him once more for calling His 'servants here present to the Office and Ministry appointed for the salvation of mankind.' There are occasions, almost innumerable, on which help that might have been received is not bestowed for want of our prayers. Tertullian speaks, as if it were a matter of course, of praying for a casual visitor: 'A brother that hath entered thine house, dismiss not without a prayer.'[1] What unseen influences for good might be opened if, on a journey, a short prayer was silently offered for our fellow-passengers, or if, on reading the newspapers, some intelligence of crime or suffering evoked an intercession, or before attempting to offer comfort or counsel to the sad or the perplexed, we sought the Divine guidance, or the notice of a charity, or dedication of a church, or opening of a school led us to pray that all might be done for the Divine glory, and that upon each faithful endeavour such blessing as it needs might be bestowed.

7. Before passing from subjects of prayer for spiritual benefits one further topic claims consideration, although it can only be treated with great limitations. But a member of a church which, like the Anglo-Catholic, appeals to the practice and teaching of primitive antiquity, can hardly exclude from his prayers a memorial of those that have departed hence in the Lord. There can be no question that in the Church of the first five centuries, long before the Roman view of a purgatorial fire was first suggested in a more definite form by S. Gregory the Great, prayer for the dead in Christ formed, from, at any rate, the close of the second century, a large and striking part of its devotional life.[2] References are plain in Tertullian

[1] *De Orat.* c. 26.

[2] Dr. Liddon, quoted by Dean Luckock, *The Intermediate State*, p. xii. An account of S. Gregory's teaching in his *Dialogues*, iv. 39, is given by Dr. Mason in Three Lectures on *Purgatory*, etc., pp. 39-41.

and S. Cyprian, in S. Chrysostom and S. Augustine. No early liturgy is without a commendation of the Departed.[1] Inscriptions on tombs match the language of the liturgies. In his *Answer to a Challenge made by a Jesuite*, Ussher, Archbishop of Armagh, illustrated these facts with great ability, showing that 'the prayers for the dead, used by the ancient Church, may stand well enough without the supposal of any Purgatory at all.'[2] In the Church of England the first Prayer Book of King Edward VI. (A.D. 1549) contained direct prayers on behalf of the dead in Christ both in the Liturgy and in the Order for the Burial of the Dead. Since A.D. 1552 the primitive mode of prayer has never been condemned,[3] although it cannot be said to be now enjoined. In language very reserved, indeed, and cautious it holds a place at the close of the prayer for the Church Militant, in the Prayer of Oblation (according to Bishop Cosin), and in the prayer 'Almighty God, with Whom do live' in the Burial Office, while the language of the Commendatory Prayer in the Order for the visitation of the sick can hardly be restricted to the point of the departure of the soul. In the Litany, the petition 'Remember not, Lord, our offences, nor the offences of our forefathers,' and the intercession in which we plead for 'mercy upon all men,' lend themselves to a similar reference in

[1] Dr. Swete, *Service and Service Books before the Reformation*, p. 164. The fact that, in the synagogue services, prayers for the departed, the *Kaddish* of later Judaism, had been a usage familiar to the first generation of Christian believers, explains the readiness with which such prayers found a place in Christian worship. See further, Smith's *Dict. Bible*, vol. iii. pp. 1400, 1401; and for inscriptions, *Dict. Chr. Ant.* vol. i. p. 857.

[2] Ussher, *Answer*, etc., p. 216. Bishop William Forbes' *Considerationes Modestae*, vol. ii. bk. i. ch. iii., may be compared.

[3] In Art. xxii., as it was originally drafted in 'the Forty-five Articles' of 1552, there was included a condemnation of the 'scholastic doctrine' *de precatione pro defunctis*, but it disappeared before the Article (then numbered xxiii) was published in 'the Forty-two Articles,' May 1553. See Gibson, *The Thirty-nine Articles*, vol. ii. p. 538.

the minds of worshippers who desire so to apply them.[1] The use in private of such prayer is commended to us by the practice of men whose deep insight into the principles of devotion, learning, and fidelity to the Church of England cannot be denied. It is enough for our purpose here to recall the language, clear, though reverent in its restraint, of such servants of God as Bishops Andrewes, Cosin, William Forbes (of Edinburgh), Barrow (of S. Asaph), Ken, Bull, and Wilson, in the seventeenth and eighteenth centuries, and Bishop Heber, Mr. Keble, Bishop Walsham How, Charles Kingsley, and Archbishop Benson in the century just ended.[2]

But, in addition to the support of authority, a reverent mind will, in a matter so serious as prayer for the dead in Christ, desire itself to be true and real in offering it. For such a mind the prayerful commendation of the faithful departed cannot be merely a soothing sentiment. Unless we were satisfied that intercessions with this object rest on a basis of truth, and unless we have reasons for believing that they will be effectual, they could hardly be regarded as in keeping with the fundamental principle of correspondence with the will of God. Prayers of this kind as they were offered in the primitive liturgies did rest on a basis of truth quite adequate to justify their use. They were the fruit of belief that the communion of saints is a living reality. 'They were,' says Professor Swete, 'simply the expression of the strong belief that death sets up no real barrier between the faithful, and that the dead in Christ, not having yet reached "their perfect consummation and bliss," may still be commended to the mercy and love of God.'[3] Such a passage as Hebrews xii. 22-24, in which the position of Christians is described,

[1] *In the Form of Intercession on behalf of H. M. Forces in South Africa* (A.D. 1900), there was in litany No. V. a direct prayer 'for all those who have fallen in the true faith of Thy holy Name.'

[2] See note at the close of this chapter.

[3] *Services and Service Books before the Reformation*, p. 164.

justifies the belief in the intercommunion between the Church militant on earth and the Church expectant in Paradise,[1] and that there is already fellowship in worship with angelic intelligences in heaven, where the Church will, after the resurrection, become triumphant.[2] Had it not been for the prejudice excited by the doctrine, dominant in the Western Church from the sixth to the sixteenth century, of a purgatorial fire, by which 'the atmosphere of peace and hope and triumph,' characteristic of the earlier treatment of the dead, 'was exchanged for one of gloomy apprehension,' it would seem almost inconsistent with a pure instinct of spiritual love to refrain from prayer for those who in the Church in Paradise are in Christ, as we also are in Him in the Church on earth.

But what should be the aim of these prayers? Here it should be remembered, as in regard to all subjects falling within the sphere of eschatology, that limitations are set to our knowledge by the Divine wisdom which only lifts the veil sufficiently for our needful guidance. In prayer for the dead in Christ, primitive Christianity firmly held to the teaching of the New Testament as to the condition of the faithful departed. At the close of a review of the teaching of the earlier Fathers on the intermediate state, Dr. Pusey adds this summary: 'In the main all this [teaching] harmonises together; that they are at rest; with the Lord; in His keeping; seeing Him . . . yet not seeing God as they shall see Him after the Resurrection, not having as yet their full reward.'[3] Such convictions harmonise with

[1] The primitive and Catholic doctrine of 'the intermediate state' has been admirably expounded by Bishop Bull, *Sermons*, vol. i. p. 49 ff., and by Dr. Pusey, *Tertullian*, p. 116 ff. See also Dean Luckock's *The Intermediate State*, and Canon Sanderson's *The Life of the Waiting Soul*.

[2] The same belief finds expression in the Ter Sanctus, the Gloria in Excelsis, and the Te Deum, as well as in the Benedicite, and Psalms such as ciii. 19-20, and cxlviii. 2.

[3] In *Tertullian*, Oxford Library of the Fathers, p. 119. See also Archbishop Bramhall, *Works* (Anglo-Catholic Library), vol. i. p. 60.

the expectation of S. Paul: 'To depart and be with Christ; for it is very far better,' and yet we would not be 'unclothed,' but 'clothed upon,' while still willing 'rather to be absent from the body, and to be at home with the Lord.'[1] The apocalyptic vision of 'the souls of them that had been slain for the word of God, and for the testimony which they held,' and 'the voice from heaven, Blessed are the dead which die in the Lord from henceforth,' with the Spirit's response 'that they may rest from their labours,' point in the same direction.[2] In all forms of private devotion used for those 'who have departed this life in the faith and fear' of God, the greatest care should surely be taken, in the light of the warning offered by past experiences in the history of the Church, against the introduction of expressions likely to revive the mediæval teaching, stereotyped by the decree and catechism of the Council of Trent, which changed the character and the intention of prayer for the dead in Christ.[3] In the primitive Church there was no prayer for the release of the faithful departed from purgatorial suffering. The spirit of early prayer, for 'the highest saint and the humblest among Christians,'[4] such as that found in the liturgy of S. James or of S. Chrysostom,[5] and which still remains in the Canon (Memento, etiam, Domine) of the Roman Liturgy itself, a silent protest against later error, finds a summary in the verse, 'Rest eternal grant unto them, O Lord, and let light perpetual shine upon them.'

For what, then, may we pray? 'Waiting,' with Apostolic Christians and the early Church, 'for the

[1] Phil. i. 23; 2 Cor. v. 4, 8.

[2] Rev. vi. 9-11; xiv. 13.

[3] *Decr. de Purg.*, Sess. 25; *Catech.* Pars 1. Art v. cap. 6, and Offert. in Commem. Omn. Fidel. Defunct. The change is well described by Dr. Mason in his lectures on *Purgatory*, *The State of the Faithful departed*, *Invocation of Saints*, pp. 44-57.

[4] Scudamore, *Notitia Eucharistica*, p. 429. An illustration will be found in the Liturgy of S. Mark, Brightman, pp. 128, 129.

[5] Brightman, *Eastern Litt.* pp. 57, 388.

revelation of our Lord Jesus Christ,'[1] as 'the time wherein mercy and forgiveness, rest and refreshing, joy and gladness, redemption and salvation, rewards and crowns, shall be bestowed upon all God's children,'[2] we may ask that these gifts may be received by the faithful departed, in their 'perfect consummation and bliss, both in body and soul,' at the resurrection; that, meanwhile, shielded by God's love from every assault of evil, they may grow in assurance of hope, as they enter more and more deeply into the knowledge of His will; that in the full consciousness of the love of God, where 'the light of His countenance visits and ever shines,' they may experience the profound joy of pardon sealed for ever, although with that joy may come a keen sense of what the sin now forgiven had really been; as in the very early intercessions of Bishop Sarapion's Liturgy, that sanctification and peace, greater than any hitherto experienced, may be imparted to them more and more; that 'an advancement in all perfection'[3] may be their lot; and that such a measure of communion with them may be granted to ourselves, as God sees best for us. In the conviction that, during the time of preparation for the beatific vision, the prayers of the Church militant do aid the Church expectant, it is no strain on the language of S. Paul to believe that, in his persuasion that God, 'Who had begun a good work' in the Philippian Christians, would 'perfect it until the day of Jesus Christ,'[4] the Apostle included a progressive work of accomplishment between death and the general resurrection.

[1] 1 Cor. i. 7. [2] Ussher, *Answer*, etc., p. 217.
[3] Archbishop Benson, *Life*, vol. ii. p. 555.
[4] Phil. i. 6. Cf. 1 Thess. v. 23, 24. Some readers might refer with interest to extracts illustrative of the belief of the Russian Church in A. C. Headlam's *The Teaching of the Russian Church*, pp. 16-18. The authoritative teaching of the Russian Church in regard to the Intermediate State is not entirely identical with a doctrine of Purgatory defined in the Eighteenth Decree of the Synod of Jerusalem, A.D. 1672, accepted in the four older Patriarchates. See Stone, *Outlines of Christian Dogma*, pp. 255, 338.

Here we pause. To refrain in subjects like this one from inquiry when the track laid down by revelation, or indicated by deep natural instincts which in revelation find a response, begins to fail, is no more an act of indolence than the traveller's halt in a mountainous country where the pathway ceases, and no further guidance appears. If, on a foundation deeper than sentiment, we would revive the Church's early joy in the sense of 'the communion of saints,' and the prayer for those beyond the veil which is its sequel, we shall do wisely to avoid speculations that are curious and intricate. In addition to those who have passed into the intermediate state in the true faith of God's holy name, there are many, we may well believe, who having acted up to the inner light, and such knowledge as was vouchsafed to them of the Divine mind and will, are now in Paradise learning 'things which eye saw not, and ear heard not, and *which* entered not into the heart of man.'[1] Such we may commend in prayer to the Father of spirits in the Name of their Redeemer. It may, though less certainly, be permissible to intercede for others who through deep ignorance, or 'invincible prejudice,' have sinned grievously, or turned aside from even fundamental truth, and yet, so far as they dimly knew, have been true to the light.[2] But there are sins against light and against knowledge ending, through the deliberate action of self-will, in aloofness from God and forfeiture of grace. Ordinarily, in the physical world, a known law is a declaration of the

[1] 1 Cor. ii. 9.

[2] Thus S. Augustine, *Conf.* ix. 13, prayed for his father, Patricius, whose character (*Conf.* ix. 9) had for long been very imperfect, at least till his Baptism. S. Athanasius also, on S. Luke xiii. 21, 'distinguishes between the careless, whose friends God will move to assist them with their prayers, from the utterly wicked who are beyond the reach of prayer' (Principal Robertson, *Prolegomena to S. Athanasius*, p. lxxx). On the other hand, S. Chrysostom, *In Act. Apost. Hom.*, xxi. (*Oxf. Tr.*, p. 308), and S. Cyril, *Cat. Myst.* v. 9, 10, speak of prayers offered for a mitigation of punishment, or a release from hell of men regarded as lost.

will of God, and to pray against it would be equivalent to prayer against that will. In the spiritual world laws are also made known to us, and one of these is that deliberate selfishness ends in isolation from God, 'the outer darkness' chosen in preference to light. Surely with awe and reverence, and yet with faith in infinite Justice, and holy Love, we should be content without speculation, or prayer which may be extremely presumptuous, to leave those unhappy souls in the hands of their Creator, in Whose exact justice we can absolutely trust.

B. *Petition for temporal blessings.*

1. We pass now to consider what are the proper objects of prayer in the sphere of temporal blessings. The difficulties raised in this connexion have been considered elsewhere,[1] and as the subject has been developed, it will have been felt that many difficulties are alleviated, if not entirely removed, by simply following what the Word Incarnate has been pleased to reveal to us about prayer. It is sufficient now to state the fundamental position that, in prayer for temporal goods, the Christian prays not that God's will may be altered, but that it may be fulfilled.[2]

At the head of all such requests stands the one petition in the Lord's Prayer for physical nourishment, while beneath its first and obvious meaning there is also a spiritual sense, 'Give us this day our daily bread.' The meaning is practically unchanged whether the Greek word, ἐπιούσιος, peculiar to the New Testament, and in the New Testament to the Lord's Prayer,[3]

[1] Ch. iii.

[2] So S. Thomas Aquinas, *Summa Theol.* II². lxxxiii. 2: 'Our prayer is not directed to changing the Divine ordering, but to obtaining by our supplication what has been ordained by God.'

[3] J. B. Lightfoot, *On a Fresh Revision of the New Testament*, p. 195.

be translated, as from one derivation, 'for the coming day,' or, as from another derivation, 'sufficient,' 'necessary' enough for our needs, and not more than enough. On the lines of either translation we arrive at the same result. We pray for bread enough to sustain us for the coming day; the next day is with God alone.

Behind this petition, so simple yet in meaning so profound, there sounds the voice 'out of the heavens' at our Lord's Baptism, 'This is My beloved Son, in whom I am well pleased.'[1] It is a result of the fasting and temptation when, in His manhood, He repelled the suggestion of the voice from hell, 'If Thou art the Son of God, command that these stones become bread,'[2] by maintaining His Own filial dependence and filial faith, and so reclaimed for man the fundamental law of dependence, based on his original relation restored in Christ to God as his Father. And now, in the midst of the Church, He teaches us how through prayer to act upon that law. In true prayer for temporal, as for spiritual blessings, we contemplate God as the Giver, not only of this gift or that one, but of the faith through which we are learning to trust Him, of the power of thought and the power of work enabling us, as made in His image, after His likeness, 'to carry out by the law of labour His Own will to subdue the earth.'[3] It is 'bread' that we pray for, support and sustenance of whatever kind, adequate to each of our faculties, but, in God's wise economy, not more than adequate. We ask it daily of the living God, desiring to make the best use of such gifts while it is called to-day. But with no hurry, and no procrastination. The day has its task quietly allowed to it, and it has its own provision. We need not hurry on, but we may not

[1] S. Matt. iii. 17. [2] S Matt. iv. 3. [3] Gen. i. 26, 28.

by delay huddle to-day's work into the next. Nor, in the use of this prayer, is there room for a spirit of ambition. Contentment with quiet spheres of humble work is suggested by the petition for 'daily bread.' It is, again, food for subsistence, not for display, for waste, for social rivalry, or for unfair competition that we ask. The pronoun is plural, not singular; we include our parish, our town, our nation, all men as we pray. Thus, besides the inner discipline maintained by this petition, a new sense of fellowship is created, and new bonds of relationship between all classes are established. For the 'bread' desired is that which children of a common Father must use in the gracious spirit of the heavenly Giver. It is, indeed, true that distinctions in rank, and differences in wealth of all kinds are His appointment. But behind these differences are the far deeper obligations of a common creation, redemption, and adoption. The 'bread,' once more, is committed to our stewardship. Each class, whatever its degree, has its ministry to others. In that ministry much will be required of those to whom much is given, whether it be gifts of intellect, or art, or wealth, or power. And the petition for this 'bread,' in the asking for which the living God is recognised as the Giver, and we feel that we are fellow-workers with Him; in which we ask only for what is adequate; in which we pledge ourselves to diligence and honesty in work which is quiet, punctual, and cheerful; by which new bonds of union are formed, and the sense of stewardship deepened, is touched with sacramental meaning. It tells us of the word of God, which imparts to the physical gift its power to support; it tells of sacramental food, in receiving which we receive the life of the Son of Man, and, in that unity of life, also hold communion with all who 'partake of the One Bread.'[1]

[1] 1 Cor. x. 17.

2. In this one petition there is the charter for all lawful prayers for temporal blessings, and in that petition also the temper in which such requests should be made is indicated. But in the Prayer Book, the churchman may find further subjects for his prayers, and further lessons as to its spirit. To the Litany, first of all, and then to 'the Prayers and Thanksgivings upon several occasions,' and to some of the Collects appointed for Sundays, he turns for the guidance which he needs. In these, but especially in the Litany, he finds the twofold sense of the infinite power by which God is ever giving to all 'life, and breath, and all things,'[1] and also the fatherly love which He has fully revealed in His Son. Such, in its germ, was the faith expressed in the psalm written, in all probability, to celebrate a great deliverance in the overthrow of Sennacherib's army, in answer to Hezekiah's prayer:

> The LORD of Hosts is with us;
> The God of Jacob is our refuge.[2]

To king and psalmist alike the all-sovereign Lord, to Whom every created power yields obedience, is also the covenant God Who enters into tenderest relations with His people. Surely, since the Incarnation of Immanuel, a Christian's faith in the providence of God should not sink, in prayer, beneath the faith of an Israelite.

So in framing petitions for various temporal blessings on the lines thus suggested, we pray as men who recognise the actual guidance of the living God in the physical order around us; we trace the connexion between that guidance and the moral law; we do not forget that, in resting on His providence, human exertion undertaken at the calls of duty may not be relinquished, while over-anxiety as to the results of work is checked. Nor are we allowed to forget what

[1] Acts xvii. 25. Cf. Ps. lxv. throughout.
[2] Ps. xlvi. 7, with which cf. Isa. xxxvii. 16.

is the true use of temporal gifts dedicated, first, to the Divine glory, then to 'the relief of those that are needy,' and, lastly, 'our own comfort.'[1]

And by using collects, in which we pray to be kept 'both outwardly in our bodies, and inwardly in our souls,' or to be 'governed and preserved evermore, both in body and soul,' or that 'we, being ready both in body and soul, may cheerfully accomplish those things that God would have done,' or that both our hearts and bodies may be 'directed, sanctified, and governed,'[2] we realise through prayer that the body, with its faculties for its vocation and ministry, is precious in the sight of God, and the object of His care. There is an affectation of spirituality, not peculiar to Puritans of the sixteenth century, which hesitates to lay before God, although He delights to reveal Himself as Our Father, desires for blessings which are perfectly legitimate. From petitions unworthy of Christian men and women—petitions not childlike, but childish—the use of the English Prayer Book should, indeed, preserve us. But to overstrained spirituality, no further reply is needed than the one made by Hooker to the objectors to such prayers, who 'themselves having eagles' wings are offended to see others fly so near the ground'; 'Ignorant we are not, that of such as resorted to our Saviour Christ being present on earth, there came not any unto Him with better success for the benefit of their souls and everlasting happiness, than they whose bodily necessities gave them the first occasion to seek relief, where they saw willingness and ability of doing every way good unto all.'[3] Only in all such prayers

[1] Prayer in the time of Dearth and Famine.

[2] Collects, Second and Fifth Sundays in Lent, Twentieth Sunday after Trinity, and the second Collect at the end of the Communion Office. The remarkable combination of the highest purposes of God with His temporal bounty in response to prayer in Ps. lxxxv. 10-13 may be compared with the language of these collects.

[3] Hooker, *E.P.* v. xxxv. 2.

for others and ourselves, we shall add to our petitions for the supply of temporal necessities one

> for thankfulness and sobriety in all
> who are hearty, healthy, prosperous,
> quiet men and women.[1]

3. The knowledge, indeed, that temporal blessings are the subject of thoughtful prayer has a reflex action which, in itself, has no little value. Whether we pray for some of these gifts of God or not, they will, probably, come to us, but the prayer determines whether the quarterly dividends, or the food, or the nightly rest shall have in them a blessing or a curse. A man who, in his business, faithfully asks the Divine help and blessing, will not be persuaded to embark on speculations of questionable morality in order to become richer. Nor will he who thus prays forget that, as easy circumstances make us only too liable to ignore the special needs of others, we are under special obligation to think of ways in which we can be helpful to them. The self-control and sympathy upheld by prayers like these, make it possible for God to bestow gifts larger than any yet received, because there is a guarantee that, when they have been granted, they will not be selfishly used, and, in the case of our fellow-men, the knowledge that intercession is being offered for all their needs has a very uplifting effect. 'I thanked God,' wrote a private after the battle before Colenso in the Boer war of 1899, 'that I got through that first engagement without being hit, and I feel sure that your prayers at home have been answered, as I am told that my name was mentioned every Sunday in the church prayers with others who had gone forth from the parish. I am glad to know that we are not forgotten so far away from our homes.'[2]

[1] Bishop Andrewes' *Private Devotions*, Monday, Intercession.
[2] *Guardian*, February 7, 1900, p. 183.

There are, indeed, certain temporal goods which are most wisely left, with perfect submission, in the hands of God to bestow or withhold as He thinks best. It may be that greater wealth, a wider sphere of work, larger opportunities of influence, are desired with aims, which seem to us sincerely noble. But selfishness is very subtle, and even in working out those aims there might be occasions of corruption of character which, in the sight of God, is of great price. And it has been well observed that it was not by such means as these that the Lord Jesus and the Apostles fulfilled their mission. He Who, for our sakes, became poor, 'gathered around Him those who were poor, and who gave up the little they possessed to follow Him, for the weapons of their warfare were spiritual and not carnal, and consequently were mighty in the pulling down of the strongholds of Satan.'[1]

4. Of prayer for the recovery of the sick the principle has been already considered, and to some of its spiritual aspects attention has been drawn.[2] To a believing churchman, the action of our Lord Who, by miracles of healing, unveiled in His earthly ministry the infinite compassion of the Godhead, S. James's injunction to the sick to 'call for the elders of the Church' to offer their prayers as a body on his behalf, the promises that, if it be the Divine will, the prayer which proceeds from faith shall effect recovery,[3] and the unbroken practice of the Church in the inclusion of the sick in Eucharistic intercession, are sufficient warrants. That such prayer, offered in the name of Christ, does often predispose the patient towards recovery by reason of the fortitude and hope which it inspires, as well as by the blessing it brings on the use of remedies, is within the experience and observation

[1] Hutchings, *Life of Prayer*, p. 113.
[2] Pp. 38-43.
[3] S. James v. 14.

of many.[1] And in cases where, in the lower sense, the sick are not 'saved,' a higher salvation is more than compensation.

But such prayer will not be presumptuous. When a disease has by diagnosis been proved to have reached a certain stage, medical science becomes the expression of the Divine will in telling us that, except through intervention that would be miraculous, recovery is not possible. In cases of this kind, while the prayer for recovery will be relinquished, and the patient is simply commended to God, prayer for relief from extreme suffering or from spiritual depression is often wonderfully answered. For a girl in the last stages of consumption intercession was, not long ago, made at the celebration of the Holy Eucharist that her end might be peaceful; a petition for recovery would only have caused anxiety at first, and perhaps disappointment, or even doubt, afterwards. But the prayer as it was framed brought, with the knowledge that it was being offered, much comfort and gratitude, and it had its own appropriate answer of restfulness and peace in the last hours of earthly life.

Nor will true prayer for the sick be so rash as to disregard the needs of the physical nature which God has created, and laws of healing made known to men as the product of His infinite wisdom. There are, probably, few men living on whose intercessions more reliance is justly placed, and to whose prayer answers more remarkable have been vouchsafed, than that Russian priest, so widely known as 'Father John.' But in the notices of Father John, and in his own published writings, there are no traces of what is commonly called 'Faith Healing,' or of 'Christian Science.'

[1] On an occasion known to the writer the municipal body of a certain city came, at their own desire, to the cathedral church to offer prayer for one of their number who was dangerously ill. In answer to their prayer his health improved, and his life was spared for a considerable time.

'He does not disparage the office of a doctor or the use of medicine, and clearly recognises that the action of Almighty God, alike in nature and in grace, is not irregular and capricious, but normal and incessant.'[1] The Christian, who has found in the Incarnation the key to the mystery of prayer in the union of our manhood, body, soul, and spirit, with the Divine Nature in the Person of the Eternal Word, treats both mind and matter as dependent on the thought and will of God. He feels assured that, as God is not a God 'of confusion, but of peace,' He will treat the physical, as well as the spiritual part of our nature, in accordance with all those laws which are the expression of His will.

NOTES TO CHAPTER XII

PRAYER FOR THE DEAD IN CHRIST

It may be convenient to the student who desires to pursue the subject further, to add here a few groups of carefully selected references in addition to some already quoted. Many others will be found in Dean Luckock's *After Death*, chs. viii. ix. x., and Supplementary Chapter. In chapter vii. there is some account of the testimony of the Catacombs, pp. 93-97.

(*a*) Patristic: Tertullian, *De Cor.* v. 3 (where see Dr. Pusey's note in *Oxford Translation*, p. 165); *De Monogamia*, ch. x.; S. Cyprian, *Epp.* i. 3, and xxxix. 1; S. Cyril of Jerusalem, *Catech. Mystag.* v. 9; S. Ambrose, *De Excessu fratris Satyri*, i. 80, ii. 5; *Ep. ad Faustinum*, xxxix. 4 (*Oxf. Tr.*); S. Augustine, *Conf.* ix. 27, 36, 37; S. Chrysostom, *Hom.* xviii. *in Act. Apost.* (*Oxf. Tr.*, p. 263); *Hom.* iii. *in Phil.* (*Oxf. Tr.*, p. 38). (*b*) Anglican divines: Bishop Andrewes, *Private Devotions* (S.P.C.K. edition), pp. 55, 98, 128; and in the '*Answer to Cardinal Perron*,' *Minor Works*, pp. 20, 24; Bishop Cosin, '*Notes on the Book of Common Prayer*,' *Works*, vol. v. pp. 119, 351; Thorndike, *Works*, vol. iv. pt. 2, pp. 710, 723, and vi. 143; Bishop Barrow (of S. Asaph), epitaph: 'O vos transeuntes in

[1] *Thoughts and Counsels of Father John*, pp. xxii. and 30. A pamphlet by Miss Margaret Benson, *A Review of Christian Science* (S.P.C.K.), deals with this subject wisely and well.

domum Domini, in domum orationis, orate pro conservo vestro, ut inveniat misericordiam in die Domini'; Bishop Bull, Serm. iii., *Works*, vol. i. pp. 71, 72; Bishop Wilson, *Sacra Privata*, in petition immediately after the Prayer of Consecration, and on the death of friends, *Works* (Anglo-Catholic Library), vol. v. p. 278, and vii. 239; Bishop Heber (with some hesitation), *Life* by his widow, vol. i. p. 555; Mr. Keble, *Letters of Spiritual Counsel*, No. 154 (on the Burial Office), and *Biography*, by W. Lock, p. 218; Charles Kingsley, in sermon on 'Communion with the Blessed Dead,' quoted in *Daily Thoughts selected from his writings*, by his wife, p. 21; Bishop Walsham How, *Life*, p. 466; Archbishop Benson, *Prayers, Public and Private*, pp. 169, 178, 214, 223, 227, 228. In the revised and enlarged edition of the Convocation *Book of Private Prayer*,[1] the Nonjuror, Dr. George Hickes', 'thanksgiving and prayer for the faithful departed' is included. An interesting account of the feeling of Dr. M. J. Routh (1755-1854) on prayer for the faithful departed in regard to his own epitaph will be found in Dean Burgon's *Lives of Twelve Good Men*, vol. i. pp. 94, 95. To these may be added Lord Tennyson's witness in the well-known lines in the *Passing of Arthur*:

> I have lived my life, and that which I have done
> May He within Himself make pure! but thou,
> If thou shouldst never see my face again,
> Pray for my soul. More things are wrought by prayer
> Than this world dreams of. Wherefore, let thy voice
> Rise like a fountain for me night and day.

ON THE INVOCATION OF SAINTS

On the subject of the 'Invocation of Saints,' in the sense of requesting departed saints for the help of their prayers to God, and of 'comprecation,' or praying to God for the prayers of saints, an examination of the whole question would far exceed the limits available in this book. The present writer is quite aware of strong patristic authority for the practice of invocation, in the way above-mentioned, since the latter half of the fourth century, with, perhaps, some slight support from Origen, a hundred years earlier, and certain epigraphs in the Roman catacombs, which may be of a date earlier than A.D. 350.[2] He is also conversant with arguments (as, for example, by Bishop William Forbes in the *Considerationes Modestae*, printed in 1658), adduced for its observance in the post-reforma-

[1] Prepared by a Committee of the Upper House of Convocation of Canterbury, and published by them with the permission of that House.

[2] *Dict. Chr. Ant.* vol. i. p. 857.

tion Church of England, but, speaking simply for himself, he feels, with all deference to the opinion of others, unable to sympathise with attempts to re-introduce it. That there is an intercession of saints in Paradise for the Church militant as a whole, and, possibly, within a limited compass for particular wants of the divine society and its living members, is a legitimate belief. Speaking of Origen's words, *De Oratione*, 14, Archbishop Ussher, who denies a reference to invocation, says, 'Origen held that the saints pray for us, but he did not hold it needful that we should direct our prayers to them.'[1] If, indeed, as Scripture indicates, and the Church, from the earliest period, has believed, the holy dead, in common with all the departed, retain their consciousness, they must surely retain the power of prayer faithfully used in the time of their probation, and the Church militant, in which they had been trained for life in the Church expectant, must be included in those prayers. But the practice of invocation rested from the first on a far less adequate foundation,[2] and, in the words of a careful and fair-minded student, 'was subsequently underpinned by the complete mediæval doctrine' of the immediate glorification of the saints, and their attainment, soon after death, to the Beatific Vision, as formulated by the Council of Florence in A.D. 1439,[3] and by the Council of Trent, sess. xxv., in 1563. When it was believed that the saints were thus exalted, it seemed quite natural that they should in God know all things, and, among them, entreaties addressed to them from all parts of the lower world. Those who, in connexion with their own devotions, desire to investigate the history of the practice and its development in history, will find materials in Field's treatise *Of the Church*, bk. iii. c. 20, and Appendix, c. 22, Archbishop Ussher's learned *Answer to the Challenge made by a Jesuite*; Bishop Forbes and Dr. Gibson's respective treatises on the XXXIX Articles; Dean Luckock's *After Death*, pt. ii.; and an article in the *Church Quarterly Review*, vol. xlvii. No. 94. But there are many who, with the writer, as they recollect that whoever is 'in Christ' is in fellow-

[1] See *Answer to a Challenge*, etc., pp. 421, 422. Bishop William Forbes, *Considerationes Modestae*, vol. ii. (Anglo-Catholic Library), pp. 157-161, may be compared.

[2] On the hypothesis that the saints invoked are sufficiently aware of what passes on earth to hear the cry, and know the desires of those who invoke them.

[3] A clear statement will be found in the *Manual of the History of Christian Dogmas*, vol. ii. p. 322 (French translation), by Dr. H. Klee, an approved Roman Catholic writer, who frankly admits that between the teaching of primitive and mediæval Christianity there are 'certain differences' (p. 320).

ship with all who are in Him, will be content to make Bishop Westcott's beautiful words their own: 'In Him we are in fellowship with the dead in Christ. Whatever ministry we are allowed to offer to the least member of His Body in prayer or service reaches to them; and, though the veil is not lifted from the unseen world, we may believe that whatever ministry they render reaches to us also in blessing, through the unity of the one life.'[1] Dr. Pusey's words, with reference to 'comprecation of saints,' in his 'advertisement' to his edition of the *Paradise of the Christian Soul*, published in 1847, and repeated in the *Eirenicon* (1865) may be added: 'And, generally, for members of the English Church, who desire the prayers of the departed, it has to him ever seemed safest to pray for them to Him "of Whom, and through Whom, and to Whom are all things," our God and our All, Who, according to the current Roman explanation also, reveals to them the desire of those below to have their prayers.'[2]

[1] *Christian Aspects of Life*, p. 34.

[2] *Paradise*, etc., p. xi. (first edition); *Eirenicon*, pt. I. p. 114. In adapting the *Paradise*, Dr. Pusey 'in every case omitted all mention of the Invocation of Saints,' p. vii. His words in *Is Healthful Reunion Impossible?* on 'the system as to the Blessed Virgin,' pp. 332-337, may be compared. See also Palmer, *Treatise on the Church*, vol. i. p. 518 and *n.* 8.

CHAPTER XIII

SOME HINDRANCES AND TRIALS IN PRAYER

> A man must strive hard and long within himself, before he can learn fully to master himself; and to draw his whole heart into God. When a man stands upon himself; he easily slides unto human comforts. But a true lover of Christ and diligent follower of virtues does not fall back on comforts; nor seek such sensible delights; but rather chooses to endure sharp exercises and hard labours for Christ.
>
> Thomas a Kempis, *De Imit.* bk. ii. ch. ix.

A. *Principles on which hindrances should be met.*

As in meeting attacks upon the Faith, the best method for most people is not to come forth as controversialists and disputants even on behalf of a Divine cause, but rather to guard their own faith by meeting inward foes, such as unreality, indolence, or irreverence, by which it is assailed, so in maintaining the life of prayer the same line of defence is the safest and best. The conflict expressed in the vision of Zechariah is still proceeding. When Joshua the High Priest stands before the angel of the Lord, Satan stands at his right hand to be his adversary.[1] And it is essential to recollect that in his subtle antagonism, the Tempter may turn off our attention from the actual point of his assault by leading

[1] Zech. iii. 1.

us to ignore hindrances, and trials which, in spite of profession of belief in the efficacy of prayer, and punctual observance of public worship, and even of private devotions, may, all the while, be reducing our prayers to impotence. Such hindrances and such trials are, too often, allowed to spoil the offering of public worship, while, in private, the wreck of promise and purpose unfulfilled, and resolution broken, is far more frequent than is often supposed. One main reason of such spiritual collapse is that little warning is given of hindrances and trials which are almost inevitable, and counsel, which is practical and sympathetic, is frequently unsought, or if sought, not always at hand to guide us through them when they come.[1] The delight and sense of security in prayer rightly promised to the young when they are, perhaps, under preparation for confirmation, do not necessarily follow. Of prayer as a duty to God, apart from emotion which may or may not attend it, little may have been said. Books of private devotion have been given, but without the oral direction needful for using them aright. The result has been that hindrances and trials have been the occasion of such discouragement and perplexity as to break up in early years sacred practices which afterwards are with difficulty resumed. In many a life a sad history similar to this has been enacted. But its waste and unhappiness might have been avoided had it been clearly pointed out that prayer is a duty, as well as a means of personal edification; that, in forms however simple, it involves real effort; and that, in proportion to the issues dependent on it, will be the strength of hindrance and the test of trial. One of the reasons why a man can, at all times, use the most exalted language of the

[1] The writer ventures to suggest that a reprint of the Rev. Charles Marriott's *Hints for Private Devotion* would be eminently useful to a large number of hardly worked people needing practical help of this kind.

Psalter, as the expression of an ideal to which he desires to rise, is that in the Psalter other sides of the chequered life of prayer are honestly recognised. He feels that this inspired manual is true to fact; and that the men inspired to write it had sounded the depths, as well as the heights, of our nature. There are, unfortunately, many devotions which, unlike the Psalter, excite distaste for prayer in face of difficulties or depression. 'These,' a man might feel, 'are adapted to angelic intelligences, or even to a human life far removed from "the trivial round, the common task," but they do not meet my case.'

B. *Hindrances directly due to sin.*

It is important, in the consideration of hindrances and trials in prayer, to distinguish between those which are primary, and those which are secondary. Among these difficulties there are some which lie at the root of others. If the root of hindrance or trial can only be reached or removed, then others—however complex they may seem—which are dependent on this one, will also disappear. And, again, there are troubles in the life of prayer which are due to faults, or negligences, on the part of him who prays, while there are others which should be accepted, humbly and cheerfully, as from the hand of God. 'Grant me,' Bishop Wilson used to pray, 'an humble and resigned heart, that with perfect content I may ever acquiesce in the methods of Thy grace, that I may never frustrate the designs of Thy mercy, by unreasonable fears, by sloth, or self-love.'[1] Much discouragement and failure might be avoided, if the distinction were recollected between those trials in which there are, certainly, elements of sin, and others in which these do not exist.

1. In prayer there is no exception to the rule that

[1] *Sacra Privata*, Thursday Meditations.

obedience is the path to blessing and power. As the life of devotion is developed, and memory can recall many years of its long training, it becomes all the more necessary to remember that 'the Lord hath not given any man licence to sin.'[1] Utterances in the Psalter, appealing to the integrity and righteousness of the suppliant, are, when read in the light of the deeper revelation of the New Testament, in harmony with the explicit teaching of our Lord:

> Thou hast proved mine heart; Thou hast visited me in the night;
> Thou hast tried me, and findest nothing;
> I am purposed that my mouth shall not transgress.
> . . . . . .
> I have called upon Thee, for Thou wilt answer me, O God:
> Incline Thine ear unto me, *and* hear my speech.[2]

The earnest, affectionate prayer which follows, to be kept 'as the pupil of the eye,' to be hidden 'under the shadow of the wings' of God, proves the reality of the whole-hearted obedience, and, on the other hand, the obedience prompts the trustful expectation that the prayer, in correspondence with the will of God, is bound to receive its answer. In the Lord's parting words in the upper chamber, it is 'faith's obedience' which is the condition of blessings attached to prayer offered to His Name, and that teaching finds its echo in the epistles. 'If our heart condemn us not, we have boldness toward God; and whatsoever we ask, we receive of Him, because we keep His commandments, and do the things that are pleasing in His sight.'[3] It was because S. Paul regarded himself as the property of His Master—'Paul, a bondservant of Jesus Christ'[4]—doing without question the things which his Lord commanded, and therefore his friend,[5] that his prayers became so direct and so strong, because he knew what Jesus Christ intended

[1] Ecclus. xv. 20.
[2] Ps. xvii. 3, 6.
[3] 1 S. John iii. 22 (S. John xv. 7).
[4] Rom. i. 1, etc.
[5] S. John xv. 14, 15.

him to be and to do. Such a recognition of simple surrender to God, and such consecration of the life by prayer is no visionary ideal. At school and college, as a member of parliament and law officer of the crown, and, finally, in the highest judicial office, 'God claims me' was the motto of a Lord Chancellor,[1] who lived amid all the pressure and temptation of such a career in our own day. Apart from this strong obedience, religious emotion is, at times, strangely compatible with passions which are uncontrolled.[2] And whenever this is the case, there must be indecision, perhaps almost veiled from ourselves, as to the supreme claim of God upon us for such surrender to His will, and in regard to practical resolutions which give to obedience reality and shape. One, whose worldly position and religious convictions differed widely from those of Lord Cairns, for he was a Lay Brother in a Carmelite house in Paris, wrote that 'sometimes he considered himself before God, Whom he beheld as his King,' as 'a stone before a carver, whereof he is to make a statue; presenting myself,' he continued, 'thus before God, I desire Him to make His perfect image in my soul, and render me entirely like Himself.'[3] There are, undeniably, some sins which cast a shadow over the mercy-seat deeper than others, and all of them are sins which seem to follow hard on the ascending steps of devotion. Untruthfulness is one; scorn is another; impurity is a third. So long as sins such as these are not being resolutely extirpated by yielding ourselves to the guidance of the Holy Spirit to restore truth, and love, and purity, we may cry with powerful emotion,

> I shall never be moved:
> Thou, LORD, of Thy favour hast made my mountain to stand strong:

[1] Earl Cairns. [2] Liddon, *Passiontide Sermons*, pp. 206-7.
[3] *The Practice of the Presence of God*, by Brother Lawrence, second letter, pp. 38, 40.

but that unwarranted trust has, as its necessary consequence, the deprivation of the sight of God Whom we have presumptuously approached:

> Thou didst hide Thy face; I was troubled.[1]

This indecision then checks prayer, because it veils the presence of Him to Whom, as to a living personal being, the prayer is addressed. But it does so in other ways.

2. It produces inconsistency. Life is no longer one in its aim, or one in its character and energy. The disposition with which we join in the public worship of the Church, or engage in private prayer, differs altogether from that with which we go into business or society. Such a sense, conscious and habitual, of the Divine presence as is granted to some, may not be bestowed on all. To suggest that the absence of such an experience as that, for instance, of 'Brother Lawrence' necessarily meant indifference or insincerity, would be a grave mistake; but at any rate this principle, which marked his life, is applicable to all; 'it is,' he used to say, 'a great delusion to think that the time of prayer ought to differ from other times: we are as strictly obliged to adhere to God by action in the time of action, as to prayer in its season.'[2]

Inconsistency leads to superstition. In regard to conduct inconsistency, even if it be our own, cannot wholly escape our own observation. We are conscious that there is something wrong, yet there are times when the religious faculty strongly asserts itself. But its energy is misdirected. Into the ear of conscience a voice still tells us that God's demand is on the will for devotion to His service, and that in devotion of the whole character and life the happiness of communion with Him will be found. That demand is evaded by incon-

[1] Ps. xxx. 6, 7.
[2] *The Practice of the Presence of God*, fourth conversation, p. 21.

sistency. The temptation steals upon us to find for such entire devotion what has been called a 'working substitute.' We are induced to 'evade the immeasurable demand of holiness by proffering what God has never required and will never accept: to multiply devotions instead of advancing in devotion and doing justly, and loving mercy, and walking humbly with God. It is this misdirected and irregular activity of the faculty for religion that engenders superstition.'[1] Not in ourselves alone, but in others, prayer is thus hindered, and the hindrance can only be removed when inconsistency and indecision are first taken out of the way:

> Bind not up sin twice;
> For in one sin thou shalt not be unpunished.
> Say not, He will look upon the multitude of my gifts,
> And when I offer to the Most High God, He will accept it.[2]

Such superstition becomes at last very unsatisfactory to the conscience. If there is no return to 'the obedience of Christ,' there will, in all probability, ensue a period of suspense as to the essential truths of the Creed. We do not allude here to the suspense of a man who doubts only till he can find his way, and is honestly inquiring for the right direction. Over doubting such as this there may soon be joy in heaven, as the soul that wavered eagerly welcomes the truth as it is in Jesus. But cases are not uncommon of men and women who seemed to begin well, whose communions were frequent, prepared for, and devout; whose prayers were regular; whose active interest in the work of the Church was undeniable. Now they can only hope that the Christian creed is true, but they fear that it may be an illusion; they take what is called a 'candid

[1] The Bishop of Oxford (Dr. Paget), *Introduction to the Fifth Book of Hooker's Ecclesiastical Polity*, p. 127. The warning of Archbishop Benson in *Fishers of Men* (addresses at his third visitation, 1893), p. 109 ff., may be compared.

[2] Ecclus. vii. 8, 9.

view' of each question presented to them; they discuss anywhere and everywhere matters which touch the very life of the soul, as if their reality were no more morally important than some hypothesis provisionally adopted in physical science. It is obvious that in suspense of this kind prayer cannot live. If we complain that it is becoming impossible, we have none to thank but ourselves and our inconsistencies. There are symptoms in regard to church-going and practical religion which indicate that such a spiritual condition as this is not uncommon. But any communicant who 'is not submitting himself wholly to Christ's holy will and pleasure, and studying to serve Him in true holiness and righteousness all the days of his life,'[1] has no assurance that he too may not live and may not die 'a double-minded man, unstable in all his ways,' who will not 'receive anything of the Lord.'[2]

In hindrances such as these there must be a large and growing element of sin. Where its external symptoms appear in languor and heaviness in prayer; where inattention and coldness are great; where interest in attendance at the house of God is fading away, and worship is hurried and perfunctory, no one ought to take too easy or favourable a view of his spiritual state. Rather, he will strive to go to the root of the matter, and on discovering, as is likely, a disobedient tendency, he will ask for such an increase of grateful love as will rekindle the spirit of devotion, and once more produce within him the readiness in body and soul cheerfully to accomplish the will of God.[3]

3. But there is another hindrance in regard to our own inner discipline for which we are responsible. It is the avoidance or neglect of acts of self-denial, of which fasting from food is one expression. Whether

[1] Prayer Book, Third Exhortation in the Communion Office.
[2] S. James i. 7, 8.
[3] Ps. cxix. 25-32, 60.

or not in the Lord's reply to the disciples' confession, 'We could not cast it out,' the true reading is, 'this kind can come out by nothing, save by prayer,' or 'by prayer and fasting,'[1] it is undeniable that the combination of both is included in the Lord's general teaching, His example, and the lives of His saints. 'It is only in a life of moderation and temperance and self-denial,' a devout writer has truly said, 'that there will be the heart or the strength to pray much.'[2] And the principle underlying that combination is true and deep. As in prayer we become attached to the Invisible, so by fasting in all its forms we become detached from the visible. To grasp the heavenly we must voluntarily let go the earthly. The use of things in themselves lawful up to the verge of excess is surely incompatible with such prayer as is claimed from members of a royal priesthood. A life simple—at times even austere—is demanded as a voluntary offering from those whose circumstances are easy. The circumstances of the poor and the conditions of their work impose that life upon them, but they can by grace convert it into a sacrifice by offering it to God.

4. In regard to our fellow-men, there is a hindrance too often wilfully cherished which, whatever the severity of the struggle may be, must certainly be removed. A temper that will not forgive others is not only, as has already been noted,[3] an evidence of lack of love to men; it is a sign that the forgiving love of God to ourselves has not been accepted and realised, and apart from such acceptance, prayer will not be heard or answered. 'Whensoever ye stand praying, forgive, if ye have aught against any one'[4] is as much

[1] S. Mark ix. 29.

[2] Andrew Murray, a Presbyterian divine, whose work, *With Christ in the School of Prayer*, has true notes of the austerity as well as the delight of devotion, p. 99.

[3] In ch. ix.

[4] S. Mark xi. 25.

a command of the Lord as 'Have faith in God.' To the prevalence of that unloving temper, the sharp criticism, the cynicism, the ridicule, and the satire, which abound, are closely allied. Even if we are not actually out of charity with others, is it not almost impossible to pass from an atmosphere of uncharitable detraction, in which no person and no institution are spared, into the presence-chamber of God, there without preparation to exchange irreverence for reverence, there to present in intercession the names of men, and their office and work, in the Church or in the State, which have been the subjects of our scorn? To overcome that tendency is no easy matter, but, as we are enabled by grace to check it, we rise in our own manhood through self-control and also through reverence for our fellow-men.[1] To forgive thoroughly demands an effort even more severe. It involves a sacrifice of will, but it is a sacrifice which, in union with the meritorious sacrifice of Jesus Christ, is well-pleasing to God.[2] When, upon one occasion in his life of confessorship, Bishop Wilson was informed 'of a most malicious, false, and groundless charge set about' against him, he tells us in the *Sacra Privata* that 'we immediately went to evening prayers.' But while he is clear, in such cases, that 'it is a duty of prudence and charity modestly to vindicate ourselves when the honour of God and the Church is concerned,' he prays, 'give me grace to look upon the author of this wrong . . . as an instrument in Thy hand for manifesting Thy glorious attributes of mercy and justice.'[3] Such a prayer must indeed have been acceptable to Him Who, in the midst of the Throne, is still the 'Lamb of God, Which taketh away the sin of the world.'[4]

[1] 1 S. Peter iii. 8-12.
[2] Eph. iv. 31; v. 2.
[3] *Sacra Privata*, Thursday Meditations, 'Slander.'
[4] Rev. v. 8; S. John i. 29.

c. *Hindrances indirectly due to sin, as means of discipline.*

We pass from these hindrances in regard to our access to God in prayer, our own self-discipline, and our relations to our fellow-men, in all of which the sinful element is apparent, to two trials of a different kind. Sin is certainly intermingled with these, but both may by a loyal servant of Christ be regarded as a means of discipline, and a test of fidelity.

1. No writer on the subject of prayer can ignore the trial, which is often a great one and always humiliating, of wandering thoughts. There are, of course, many instances in which these are distinctly sinful and dishonouring to God. Careless, hurried, irreverent prayers would not be accepted by an earthly monarch. We know, indeed, that we should not even venture to make requests of this kind to any one whom we respected. It is, indeed, strange that believers in a personal God can venture to offer such, or to recite offices of prayer mechanically in the presence of the heavenly King.

But there are many to whom inattention at prayer is a real sorrow, for they know that attention is of the essence of prayer. Such may be assured that in 'continuing steadfastly in prayer,'[1] despite this trial constantly watched and resisted, God will accept the single intention to do Him honour, and to trust in His willingness to bless. It was the wise counsel of Dean Butler that 'the great test of spiritual progress' is not 'freedom from them, but power to resist temptations: if you find that you have more power over your tongue —more ability to restrain a satirical remark—or at least more consciousness of its evil, and regret for it after giving way; or again, if you find yourself more ready to make sacrifices for others' sake, in one word, more unselfish; or, if you are more careful to give the

[1] Rom. xii. 12.

right time to prayer, whether or not the thoughts may be distracted,—all these and such as these are *tests.*'[1] Still it is a duty to overcome them by methods which have been proved by experience to be successful. Thought can be controlled by will. If it were not so, S. Paul would never have written, 'Whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.'[2] Concentration of thought on prayer is hindered not only by careless thinking of God and eternal realities, but by inattentive habits in regard to any subject. Life is a whole, and the ordinary frame of the daily life will be, practically, the mood of the hour of prayer. 'Learn to give your whole mind,' it has been truly said, 'to whatever you are doing, to the book you are reading, the letter you are writing, nay, even to the sweeping of a room, or the making of a garment.'[3] To have a few really great books as companions of our life, to make these give an account of themselves and to grasp their principles, while, on the other hand, a steady control is maintained over the reading of newspapers, serial literature, and fiction, is to train the mind to respond to the demands of every work, and therefore of the work of prayer. Of Isaac Newton it is said that he wondered at so much being thought of his discoveries, since any one could have made them who would have taken the trouble to *attend.*[4] And some preparation is surely essential. To rush into the church at the last moment before the service commences is almost certainly to forfeit the blessing which might otherwise have been bestowed, and to leave it hurriedly at the conclusion of an office is to dissipate the results of an act by which

[1] *Life and Letters of Dean Butler*, p. 377; cf. Newman, *Sermon* I. 112.

[2] Phil. iv. 8.

[3] The words are those of the late Rev. Charles Gutch of S. Cyprian, Marylebone.

[4] C. Marriott, *Hints on Private Devotion*, p. 97.

character might have been strengthened. The Sunday celebration of the Holy Communion and its other services are, probably, deprived of much power to deepen and fix impression through a total neglect of attendance at any public worship in the week. 'I am convinced,' a busy layman once wrote of a rule made by him to attend, at least, Wednesday's evensong, 'where this break in the worldly monotony of the week is not practised, the same fervour and religious zeal cannot be maintained in the devotions of the Sunday. The rest and joy and satisfaction of my regular weekly attendance at Divine service would be robbed of some of its fulness if I did not observe this Wednesday rule.' Private prayer, which, with a minute of silent thought, would be offered intelligently and earnestly as 'the speech of the man to his God,' and with a minute of recollection afterwards would leave its refreshment behind, is a failure simply for the lack of these needful intervals of silence. To some, long prayers in private are impracticable for reasons which God will accept. Then let them be short but thorough, slowly and deliberately repeated. 'A single "*Our Father*,"' writes S. Francis de Sales, 'said with feeling and affection, is of more worth than ever so many run over with haste.'[1]

2. The other is the trial which, in books on the spiritual life, occupies a space so large under the title of 'spiritual dryness.' It is such a trial as that which beset Elijah when he said, 'It is enough; now, O Lord, take away my life; for I am not better than my fathers.'[2] It finds expression in psalms like the twenty-second, or the eighty-eighth, or parts of the one hundred and forty-third:

> Make haste to answer me, O Lord; my spirit faileth:
> Hide not Thy face from me;
> Lest I become like them that go down into the pit.[3]

---

[1] *The Devout Life*, pt. ii. ch. 1.
[2] 1 Kings xix. 4.
[3] Ps. cxliii. 7. Compare the striking words of Ps. lxxvii. 1-4.

It prompted the prophet's sad complaint when, speaking in the name of the Church of Israel, he exclaimed: 'Thou hast covered Thyself with a cloud, that *our* prayer should not pass through.'[1]

It is a state of depression, sometimes of darkness, of weariness in vocal prayer as in mental, of lack of freshness and any real interest even in the worship of the Church; it may become

> The dreary sickness of the soul,
> The fear of all bright visions leaving us,
> The sense of emptiness, without the sense
> Of an abiding fulness anywhere.[2]

Its causes are often inexplicable. Is it due to reaction from an overstrain of devotion too elaborate and exacting unwisely imposed on immature years? Is it a spiritual penalty for past neglect, or some habit of sin, or those moods of mingled heaviness, and gloom, and sullenness which used to be known as 'Accidie'?[3] Is it nothing more than the result of weariness from overwork, or the effect of feeble physical health upon the soul? Is it sent to us only as a test of fidelity and perseverance?

Whatever the causes may be, the will has a large part to play in meeting this trial as in overcoming wandering thoughts. It must control imagination by enlisting it on the side of God, 'as the ally and enlightener and support of faith';[4] it must forbid the thought that, because we do not feel that God is with us, He Who said, 'I the LORD change not,'[5] has withdrawn from us; it must lead mind and heart to centre themselves not on self but on God. When, at Horeb, the 'still small voice' roused Elijah out of thought

[1] Lam. iii. 44.
[2] R. C. Trench, *Poems*—'On leaving Rome.'
[3] See the Bishop of Oxford's (Dr. Paget) *The Spirit of Discipline*, Introductory Essay, 'Concerning Accidie.'
[4] Dean Church, *Advent Sermons*, p. 97. [5] Malachi iii. 6.

concentrated too much on himself to the work of God, which should be handed on in unbroken continuity to others,[1] the old energy returned. In that brightest of books, the *Introduction à la Vie Dévote*, S. Francis de Sales, who in early life had endured a severe trial of religious depression and mental struggle, wrote: 'If, after all, you receive no comfort, do not be troubled, however great the dryness, but continue to keep yourself in a devout posture before God. How many courtiers go a hundred times a year into the prince's presence-chamber, without hopes of speaking to him, but only to be seen by him, and pay him their duty? So ought we, my dear Philothea, to come to holy prayer purely and simply to pay our duty, and testify our fidelity.'[2] Equally wise is the advice of Thomas a Kempis, 'to flee to humble and outward works: and refresh thyself with good actions; to expect with firm confidence the coming of the Lord and visitation from above.' . . . 'For I will cause thee to forget thy toils, and to enjoy inward quietness; I will spread before thee the pleasant meadows of the Scriptures: that with heart enlarged thou mayest begin to run the way of My commandments.'[3] It is through a trial like this, as through deep sorrow in other ways, that we learn 'to bear one another's burdens,'[4] and to find, not only 'in the pleasant meadows of the Scriptures,' but also in reliance on the intercessions of the Church, through the merits of its Head, sources of comfort and refreshment hitherto unknown, although so close to us.

There are moments, not in all lives, perhaps, but certainly in several, when inward and outward trial makes prayer, whether vocal or mental, almost impos-

[1] 1 Kings xix. 13-18.
[2] *The Devout Life*, pt. ii. ch. 9; cf. pt. iv. ch. 14.
[3] *The Imitation of Christ*, bk. iv. ch. 51 (Dr. Bigg's edition). The devotions in ch. 50 may be useful to some who are thus tried.
[4] Gal. vi. 2.

sible. The Lord's Prayer, at any rate, is all that can be said without painful effort, as we commend ourselves to God. Yet even for those the Church's inspired manual of devotion has, at least, one psalm, although it has been truly described as 'the saddest in the whole psalter.'[1] But even in the eighty-eighth psalm the darkness is not unbroken. Its invocation, 'O LORD, the God of my salvation,' and its resolution that the first thought of each day shall still be prayer which claims the Divine mercy: 'Unto Thee, O LORD, have I cried, and in the morning shall my prayer come before Thee,'[2] are two bright beams of light finding their way through the midnight gloom, like precursors of the dawn:

> The mercies of the LORD will I sing of eternally;
> To all ages I will make known with my mouth Thy faithfulness.[3]

By that psalm we are assured that the offering of such a prayer is acceptable to God; it implies the trustful committal of the soul to Him; it is a proof that the energy of communion with Him carries us through the darkest hours; and although for a while the trial may continue, the prayer which wins the grace to bear it will meet its reward in unhesitating faith.

D. *Other trials testing faith.*

1. The trial of prolonged expectation of an answer to prayer is one which it is clearly not in our hands, but in God's wisdom, to determine. The difficulty is, without doubt, a serious one. It is not only that, in itself, the delay causes disappointment, but to minds untrained in their thoughts of the attributes and purposes of God, and, therefore, unable to grasp any larger view of His

[1] Kirkpatrick, *The Book of Psalms* (xlii.-lxxxix.), p. 523.
[2] Ps. lxxxviii. 1, 13.
[3] Ps. lxxxix. 1 (Dr. Kay's translation), and compare (see p. 301, n. 3) Ps. lxxvii. 10-12.

working in the world, an answer long-deferred seems to be inconsistent with His love. To minimise such a difficulty, either in our own case or in that of others, is not really the way to meet it. But it may be pointed out that we have had full warning of this trial from the Incarnate Lord, Whose love is proved by the sacrifice of Himself; in His Own human experience He has met the trial, and can therefore sympathise; we have from His lips an assurance that an answer will come: 'Shall not God avenge His elect, which cry to Him day and night, and He is long-suffering over them? I say unto you that He will avenge them speedily. Howbeit when the Son of Man cometh, shall He find faith on the earth?'[1] In that assurance there is a clue to the mystery of these delays in the Divine response to our requests. Other purposes of God besides an answer to the cry of His elect await accomplishment; when those purposes are fulfilled, the accomplishment of their desire will be speedy and complete. And, as His operation in the Church or in the world is very slow to our eyes, we may by analogy argue that His meaning in long delay, as regards ourselves, is that He has in our own lives purposes to fulfil which, from the human point of view, are slowly developed. A test so searching draws ever from the Lord Himself the question whether, at His coming, He would find on the earth faith strong enough to bear it. Patience, toil, and co-operation with the slow processes of God are suggested by S. James's metaphor of 'the husbandman,' who 'waiteth for the precious fruit of the earth,' as he bade suffering Christians 'stablish their hearts,' and encouraged them to prayer.[2] We see in his words the confidence of such Hebrew teachers as those who wrote the thirty-seventh or the seventy-third psalms, and also the larger thoughts of 'the Wise men' of Israel,[3] as they pondered

[1] S. Luke xviii. 7, 8.
[2] S. James v. 7, 8, 16.
[3] Prov. i. 6; Jer. xviii. 18.

the ways of God which, since the Incarnation, have been irradiated with Christian hope.

To the churchman the trial is not only personal but social. To pray, for instance, for the reunion of Christendom, and find our own branch of the Catholic Church weakened by serious division; to pray for the extension of Foreign Missions, and to learn that progress in India, and China, and Japan, the subjects of so many prayers, is, for the time, arrested; to pray for the restoration of a loving discipline within the Christian society, and to see the growth of an undisciplined spirit impatient of creeds and rules, however necessary, all around us, is a test of faith. Still, petitions such as these are, without a doubt, in accordance with the mind of Christ, Who, for the unity of His people made intercession, Who enjoined missionary effort on them, Who provided for the exercise of discipline.[1] They could not be omitted without the risk of distrust and impatience. But as, in the natural world, secret forces hitherto unknown, although lying close around us, have been disclosed to prolonged and patient scientific labour, so through prayer and effort results in the spiritual world will be granted in ways, perhaps, as rapid and sure as those which now amaze us in the physical order. It was, we know, after he had 'patiently endured,' that the father of the faithful 'obtained the promise.' 'We desire,' said an Apostolic writer to Christians sorely tempted to despair of their future, 'that each one of you may show the same diligence unto the fulness of hope even to the end; that ye be not sluggish, but imitators of them who through faith and patience inherit the promises.'[2] 'O LORD, revive Thy work in the midst of the years'[3] ought to be the

[1] S. John xvii. 20, 21; S. Matt. xxviii. 19, 20; xvi. 19; xviii. 16-18.

[2] Heb. vi. 11, 12, 15. In Psalm lxxvii. the trial is met by 'the remembrance of the years of the right hand of the Most High' and 'His wonders of old.'

[3] Habak. iii. 2.

Church's unfailing prayer, even while 'looking for and earnestly desiring the coming of the day of God.'[1]

2. There are two other trials to which only brief allusion is needful. The first of these is a sense of genuine doubt, not as to the possibility of communion with God, the meeting of the human spirit with the Divine, through the One Mediator, but as to subjects meet for petition, chiefly as to temporal blessings. On the intellectual side, the difficulty has been already discussed.[2] But a word may be added here as to the moral attitude which should be adopted towards it. A doubt of this kind should not be allowed to deter us from prayer altogether, or to diminish attendance at the services of the Church. The man who experiences it may not have attained to the highest level of Christian belief, but hesitation as to petition for one class of blessings, or for another, need not imply distrust; it is due sometimes to reverence almost amounting to scrupulosity. He fears to ask what may be inconsistent with the will of God to grant. Yet he may, all through his hesitations, be sure that the Divine hand is working, and working so well that he thinks that a petition would be superfluous, perhaps presumptuous. To call such a man an 'unbeliever' is to precipitate the result which you fear for him. It would be far wiser to encourage him earnestly to use in prayer the light which has been given him; to make his requests for those objects which he can conscientiously include in petition as real as he can; to prove the effect of such petition upon his life.[3] The probability is that, in due time, this blessing or that one, for which he does not venture now to ask, will be brought before the Father. He will learn the truth of the prophetic

[1] 2 S. Peter iii. 12. [2] In ch. iii.

[3] So F. D. Maurice once wrote to a doubter: 'It is in prayer you must find the answer. Yes, in prayer to be able to pray; in prayer to know what prayer is' (*Life of Frederick Denison Maurice*, vol. ii. p. 446).

message: 'For this, moreover, will I be inquired of by the house of Israel, to do it for them.'[1]

3. The other trial arises from a painful sense of unworthiness, not only with regard to intercession,[2] but to prayer in general. It can be met by the thought that the value of all petition, whether for others or ourselves, is due to the merits of the Mediator, and that in union with the great Head of the Church, they who feel themselves to be the most unworthy of the members of His mystical Body, may offer them, in deep humility, with the full assurance of their prevailing power:

> For Thou, LORD, art good, and ready to forgive,
> And plenteous in mercy unto all them that call upon Thee.
> In the day of my trouble I will call upon Thee;
> For Thou wilt answer me.[3]

In all the hindrances and trials by which a life of prayer is liable to be surrounded, it is in the sense, to be made keen and strong by practising it, of the Divine presence, and in the grateful love and praise which makes God the centre of all devotions, that the surest of remedies will be found. 'Many there be that say, Who will shew us *any* good?' Thoughts which are wavering, or failing, or relaxing their hold on Him Who is invisible, ply us with that question. The reply of the psalmist, assured in times of danger, of God's willingness to bless may well be our own:

> LORD, lift Thou up the light of Thy countenance upon us.[4]

Such patient prayer of faith and love is not misplaced. The light of His countenance will break through the dark cloud, and be reflected at last on those who offer it:

> They looked unto Him, and were lightened:
> And their faces shall never be confounded.[5]

---

[1] Ezek. xxxvi. 37.
[2] See ch. x. p. 230.
[3] Ps. lxxxvi. 5, 7.
[4] Ps. iv. 6.
[5] Ps. xxxiv. 5.

CHAPTER XIV

THE PROMISES OF GOD IN ANSWER TO PRAYER

> Our will is blind and foolish, but His will is full of counsel and wisdom; our will is crooked and perverse and froward, but His will is full of all goodness; which we are to understand hereby, that He sheweth Himself a Father to us.—Bishop Andrewes, *Sermons on the Lord's Prayer, Works,* vol. v. p. 402.

A. *Need of conviction that the Divine promises are true.*

Although a Christian may believe that in prayer man, created in the Divine image, yearns towards God Who is his prototype; although relying on the security of that foundation he goes on praying; although the revelation of the Triune God animates his prayers; although the Lord's command to ask in His Name breathes power into his prayer; although in Jesus Christ he has the example of the perfect human life of prayer, and knows that the Spirit of Christ dwells within to enable him to reproduce, in ever-increasing measure, that example; although his devotions are planned on the model of the 'Christian daily prayer'; although he blends in these all the divisions of prayer, and links his private prayer closely with public worship, and faces honestly the hindrances and trials in his prayers, he may yet fail at a crucial point in all depart-

ments of the service of God in prayer, and especially in intercession for others, and petition for himself. That point is a belief rising into moral certitude not only that God hears prayer in general, but that, 'if we ask anything according to His will, He heareth us: and if we know that He heareth us whatsoever we ask, we know that we have the petitions which we have asked of Him.'[1] The Apostle, to whom the secret of the Lord was most deeply known, speaks, at the close of a long life of experience, of answers to prayer, not as a matter of faith, but of knowledge. There must, then, be for ourselves great loss of spiritual energy through failure to recognise the intention of God that all believing prayers, and our own among them, shall have an answer.

In the ordinary course and events of life, much prayer is offered for objects of all kinds by Christian people whose desire that the will of God may be done is thoroughly sincere. Yet, when the prayer has been offered, we rest satisfied with having done our duty and thus disciplined ourselves. With rare exceptions, as, for instance, in some public emergency or some private anxiety, we do not watch the effects of our prayers. When an answer is vouchsafed, it is often unperceived by our dim spiritual vision. Too often it evokes no thanksgiving, and the omission is a sure indication of failing faith in God's ability to hear and answer prayer. When the response is delayed we do not wait to inquire the cause. It does not occur to us to consider whether there may not have been something in our character, our belief, or our expression of our need, which has hindered the blessing. We resign ourselves to the conviction that it is the Divine will that no answer should come. The prophet Habakkuk spoke in bitterness, 'O Lord, how long shall I cry, and Thou wilt not hear?' but when the prayer so begun was ended, he

[1] 1 S. John v. 14, 15.

still could say, 'I will stand upon my watch, and set me upon the tower, and will look forth to see what He will speak with me, and that I shall answer concerning my complaint.'[1] Provided, of course, that in petitionary prayer trust does not become presumption, and undue familiarity is not substituted for loving reverence, while in all its requests the final aim of the Divine glory is steadily kept in view, we ought, after making our requests known unto God, to stand also upon our watch. If we did so, a message given to another seer might reach the ear of our own faith: 'Fear not; for from the first day that thou didst set thine heart to understand, and to humble thyself before thy God, thy words were heard: and I am come for thy words' sake.'[2]

1. In this study of the life of prayer we have been constantly in contact with the witness of the Psalter to the reality of a communion, at once reverent and tender, between the living God and His creatures. The deeper the devotional analysis of the Psalter is carried, the firmer will be the conviction which we stated in the opening chapter of this book, that 'it remains to this day the first among all the records of the experiences of the human soul to Godward.'[3] We have seen that the promises of God speaking in the hearts of these psalmists over, possibly, a period of eight centuries, were no uncertain sounds, no dreams which vanish 'when one awaketh,'[4] no mirage of the desert promising refreshment and satisfaction which are illusory, but that the promises attested by inward experience have been fulfilled in the historic fact of the Incarnation, and the consequent communion and fellowship of God with man, and man with man in the mystical Body of His Son. So for the expression of their own highest Chris-

[1] Habak. i. 1.; ii. 1.
[2] Dan. x. 12.
[3] W. E. Gladstone, *Preface to the Psalter, with a Concordance.* See also *supra*, p. 16.
[4] Ps. lxxiii. 20.

tian convictions, the members of the Catholic Church have from generation to generation used this inspired language. Within the Divine Society, in which the Holy Spirit forms 'the mind of Christ'[1] teaching us to pray aright, the psalms live on, supported by both of the forms of testimony, derived from inward experience and outward history, which are needed for complete assurance.

But the psalmists knew God as the Living One;[2] they were stirred to praise and thank Him because they not only believed that in prayer their souls were in contact with Him, but that He also delighted in such contact; they were morally certain that He meant their prayer to be answered, and, through the answered prayer, to work out in His Church and each faithful member of it His eternal purposes. To His attributes their appeal is constant as a reason for His hearing prayer and granting our requests.[3] Thus the chief among all prayers for pardon is based upon the revelation of the Divine character granted to Moses on Mount Sinai:

> Have mercy upon me, O God, according to Thy loving-kindness:
> According to the multitude of Thy tender mercies blot out my transgressions.[4]

The ground of prayer for protection is discovered in the same great revelation by a later psalmist, who was heir to David's faith. He expects that God, being in character what He declared Himself to be, will be gracious to him, and show him 'a token for good.'[5] Another appeals in a cry for forgiveness and restoration to the Divine attributes of 'faithfulness' and

[1] 1 Cor. ii. 16.
[2] Ps. xlii. 2; lxxxiv. 2.
[3] Hutchings, *Life of Prayer*, p. 167.
[4] Ps. li. 1. (Exod. xxxiv. 6, 7).
[5] Ps. lxxxvi. 15, 16, 17.

'righteousness' as a reason why his prayer should be answered:

> Hear my prayer, O LORD; give ear to my supplications:
> In Thy faithfulness answer me, *and* in Thy righteousness.[1]

On the same ground, when 'faithfulness' and 'righteousness' had been set forth at Bethlehem and on Calvary, S. John encouraged Christians to confess their sins.[2]

Thus just as health and strength grow in the sunshine, the conviction that prayer was intended to meet with answers grew under the light of God's countenance. No amount of self-analysis, no effort, such as is so common in our day, to arouse emotion by recourse to excitement or novelty, would ever have produced that assurance. A king, for instance, goes forth to battle against foes that are formidable in their material resources. The people pray on his behalf:

> Send thee help from the sanctuary,
> And strengthen thee out of Zion.[3]

The victory is won, but the ground of the people's rejoicing is the manifestation of Jehovah's strength vouchsafed in answer to their united prayer, and the sense of leadership which accompanied it:

> Jehovah, for Thy strength the king is glad;
> And for Thy salvation how greatly doth he rejoice.[4]

The men by whom such prayers and thanksgivings were offered believed in 'the greatness of the goodness laid up for them that feared the LORD.'[5] His 'eyes were toward the righteous, and His ears were open unto their cry.'[6] As a matter of fact,

> *The righteous* cry, and the LORD heareth,
> And delivereth them out of all their troubles.[7]

---

[1] Ps. cxliii. 1 (quoted in another connexion, p. 84).
[2] 1 S. John i. 9.
[3] Ps. xx. 2.
[4] Ps. xxi. 1 (Driver's translation).
[5] Ps. xxxi. 19.
[6] Ps. xxxiv. 15.
[7] Ps. xxxiv. 17 (Driver's translation).

For the establishment of the faith of His servants God Himself came forward:

> Because he hath set his love upon Me, therefore will I deliver him:
> I will set him on high, because he hath known My Name.
> He shall call upon Me, and I will answer him;
> I will be with him in trouble:
> I will deliver him, and honour him.
> With long life will I satisfy him,
> And shew him My salvation.[1]

And the Divine love evoked in the human heart a wealth of affection, and a spirit of prayer that never failed:

> I love the LORD, because He hath heard
> My voice and my supplications.
> Because He hath inclined His ear unto me,
> Therefore will I call *upon Him* as long as I live.[2]

To confess such experience was a duty. Human weakness might have broken down; human aid might have failed, but trust in God remained:

> I believe, for I will speak:
> I was greatly afflicted:
> I said in my haste,
> All men are a lie.[3]

Fainting hearts would in turn be cheered by such disclosures of marvellous answers:

> Be strong, and let your heart take courage,
> All ye that hope in the LORD.[4]

In accents like these, the psalmists in the varied emergencies of life expressed their universal recourse to communion with God. In a sentence which might,

[1] Ps. xci. 14-16. [2] Ps. cxvi. 1, 2.
[3] Ps. cxvi. 10, 11. 'A lie,' *i.e.* a deceptive help. Cf. lxii. 9.
[4] Ps. xxxi. 24.

it has been truly said, 'well stand as a motto to the whole of the Psalter,'[1] each one said from experience:

> My voice is unto God, and I will cry;
> My voice is unto God, and He will give ear unto me.[2]

And in the hearts of all who formed the core and nucleus of the Church of Israel such belief in the power with God of prayer was undoubting and vivid. In a collection of proverbs we read, 'The prayer of the upright is His delight.'[3] A prophet declares: 'It shall come to pass that, before they call, I will answer; and while they are yet speaking, I will hear.'[4]

2. In the teaching of our Lord, by which the experience of psalmists, prophets, and 'the wise' was sealed, and their loftiest hope was fulfilled, no feature is more conspicuous than the strenuous effort which He made to impress upon His Church for all time the truth that, when prayer is offered in accordance with the Divine will, by those whose union with Himself is a living reality, an answer is certainly to be expected. From the language of the large general promise[5] in the Sermon on the Mount, it is abundantly clear that, in consequence of the estrangement of the human heart from God, through inherited sin, the Saviour noted its difficulty in realising that God is living, and that He will, indeed, bless. The promise in its threefold form is repeated immediately after the encouraging command which implied that obedience would win the gracious answer. To 'ask' is to believe that there is a gift to be received; to 'seek' is to find, not the gift alone, but the giver; to 'knock' is to be admitted into the Father's presence-chamber, Who also 'comes' with His Incarnate Son and makes His 'abode' with us.[6] All the teaching, which has been already con-

[1] J. F. Thrupp, Smith's *Dict. Bible*, ii. p. 958.
[2] Ps. lxxvii. 1 (Driver's translation).
[3] Prov. xv. 8.
[4] Isa. lxv. 24.
[5] S. Matt. vii. 7, 8.
[6] S. John xiv. 23.

sidered[1] on prayer in the Name of Jesus Christ, converges on the point that, in vital union with Him, Christians have a distinctive power to offer prayer which in itself is powerful, and to which answers are pledged. The Eternal Word, 'without Whom was not anything made that hath been made,'[2] becomes as the Word Incarnate, in Whose Person the Godhead is united with the manhood, the very Word of the prayers offered by His Church. When we pray as His members, the claim of His Sonship, and the merit of His atoning sacrifice, are linked with our petitions; they must, therefore, have power with God and must prevail. 'If ye abide in Me, and My words abide in you, ask whatsoever ye will, and it shall be done unto you.'[3]

That teaching on answers to prayer in the upper chamber confirmed the wonderful promise given, three days earlier, in response to S. Peter's exclamation at the sight of the withered fig-tree: 'Jesus answering saith unto him, Have faith in God. Verily I say unto you, Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it. Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them.'[4] They had witnessed, as a result of their Master's sentence on the tree, a striking manifestation of the power of the living God. They had seen that His words had taken effect. Let them have faith in Him Whose power was thus revealed. Their words also should have the energy which had become visible in the 'power-word' of Jesus Christ. The sole condition was that with the utterance of the prayer the

[1] Ch. v. [2] S. John i. 3.
[3] S. John xv. 7. The teaching of R. M. Benson, *The Final Passover*, vol. ii. pt. ii. p. 94, is most suggestive here.
[4] S. Mark xi. 22-24.

belief should be linked that they had received the object of their petitions.

And in the upper chamber they learnt that it would be in identification with their Master that the power to use such words of power would become their own; in Him the fidelity and the love of the Father welcoming the prayer of faith and love offered in His Name was revealed. There would, henceforth, be neither hesitation nor despondency: 'Ask, and ye shall receive, that your joy may be fulfilled.'[1]

3. It was with the same definite end of asking and receiving an answer to requests agreed upon, that our Lord taught the power of united prayer. In every gathering for prayer of those who have agreed as 'touching anything that they shall ask,' and through fixed forms of prayer such agreement is ensured, coming together in His Name, believing in His presence, there was always to be the firm expectation of a special answer: 'It shall be done for them of My Father Which is in heaven.'[2] The impression produced by that promise of Christ has been indelible. His words passed into the prayers of His expectant people, which had for an answer the choice of Matthias, and afterwards the Pentecostal gift of the indwelling Spirit, 'the promise of the Father.'[3] They passed into the intercessions which gathered around 'the Sacrament of unity,' while we plead before the Father the all-atoning merits of His sacrificial death and passion on the Cross;[4] into those eager requests for united prayer in the Epistles of S. Paul, by which the belief of Christians in its efficacy, as a factor in the work of the kingdom of God, has been again and again reanimated; into the daily supplications of the Church in every age. Surely, if belief

[1] S. John xvi. 24. See also Goulburn's counsels in *Personal Religion*, pp. 61-68.

[2] S. Matt. xviii. 19, 20. [3] Acts i. 14, 24; ii. 1.

[4] S. Cyril, *Catech. Myst.* v. 6-10; S. Aug. *In Joan. Ev. Tract.* xxvi. 11-19.

were more vivid within the Church in the power of united prayer to win blessing, not only for the Body of Christ, but to control the parish, the city, the nation, the world, there would arise among us a sense altogether higher of the value and the duty of daily public prayer. When to the honour and privilege of the homage of which mention has been made already,[1] there is added the thought of its power with God to Whom the homage is offered, these daily prayers, in combination with celebrations of the Holy Eucharist, at least on Sundays and holy days, do appear to be channels of inestimable blessing. And if the promise were consciously recollected, it would impart to united prayer, in other forms, as of husband and wife, of families and friends, of combinations and special unions for prayer at special seasons, as between Ascension Day and Pentecost, an energy and reality which can hardly be measured.

4. The same conviction would encourage ejaculatory prayer, both for others and for ourselves. There are many to whom prolonged stated prayers on week days are impracticable, who might, nevertheless, in spite of overcrowded and overstrained lives, win real blessings, not for individuals only, but for the Church and for the world, by faithful and frequent prayer of this kind. Just as there are to the trained ear of a scientific investigator far more sounds in the world than most of us ever hear, so to a Christian trained to hold intercourse with God 'the whole air is full of church-bells ringing us to prayer.'[2] It was an ejaculatory prayer offered by Nehemiah which brought about the restoration of Jerusalem, in spite of obstacles almost insuperable. 'I prayed,' says Nehemiah, 'to the God of heaven,' before he ventured to make, in response to Artaxerxes' question, a large request. But the prayer won instant success for the petition. 'It

[1] In ch. xi.

[2] J. R. Illingworth, *University and Cathedral Sermons*, p. 176.

pleased the king to send me . . . and the king granted me, according to the good hand of my God upon me.'[1] Of ejaculatory prayers like this God alone, by Whose Spirit they are inspired, can trace the course:

> It springs in silence where it will,
> Springs out of sight, and flows
> At first a lonely rill:
> But streams shall meet it by and by
> From thousand sympathetic hearts,
> Together swelling high
> Their chant of many parts.[2]

B. *Expectation of answers.*

1. Believing in God, we must also believe that He 'cannot lie,' for falsehood is incompatible with His nature Who is perfect, unmixed light.[3] But, at the best, belief in the effect produced by the Lord's Own guarantee of power to prayer, seems often to fail. Any one who examines his own spiritual attitude with regard to prayer knows that it is so with himself. Words spoken, often perhaps without a thought of their real and serious significance, as to the 'uselessness' of the daily prayers of the Church, because only two or three can be gathered together in their Saviour's Name, or suggestions that the clergy would be 'better employed' during the short time occupied by these services in 'practical work,' suggest widespread doubt as to the actual fulfilment of the promise of the Incarnate Son. The cause must be sought in the narrowness and sluggishness of the hearts of Christian people. God, always 'more ready to hear than we to pray,'[4] might well say to us, 'Ye are straitened in your

[1] Neh. ii. 4, 6, 8.
[2] Keble, *The Christian Year*, Monday in Easter week.
[3] S. Titus i. 1; 1 S. John i. 5.
[4] Collect for Twelfth Sunday after Trinity.

own affections.'[1] The fact is that there is, too often, no strong desire for the blessings which He is willing to bestow, and therefore dull inertia, instead of energetic effort to obtain them. But now as of old it is true that 'the kingdom of heaven suffereth violence, and men of violence take it by force.'[2] The great promise means also efforts great and continuous to appropriate it. *Pertinax oratio pertingit ad finem.*[3]

For ourselves, we know that 'the will of God is our sanctification.'[4] If it be His will, prayer not only for forgiveness, not only for the power to meet temptations, not only for the removal of faults, but for the grace which illuminates mind, and heart, and will, the grace which unites us more and more in character with God Himself as revealed in His Son, should be definite and earnest. But the standard is set too low. 'We forget,' it has been said, 'that we are "called to be saints," and think the humility of a Christian consonant with doubting the sanctifying power of God.' We allow ourselves to think and speak of evil as if it were stronger than good, and of the Church as if we believed that 'the gates of Hades should prevail against it.' Sometimes, it may almost be feared that there is lurking beneath this hesitation a secret love of sin prompting in thought, if not in word, such a prayer as that of which S. Augustine confesses the use prior to his conversion: 'Give me chastity and continency, only not yet.'[5] Sometimes knowing that 'answers to prayer are calls to sacrifice,' we shrink from the possibilities of self-surrender which our petitions if granted might involve. But, whatever the cause may be, it is one of the sad results of this general acquiescence in a low standard that souls earnest, but unstable, become discontented with the holy religion to which they hastily attribute it. In all ages

[1] 2 Cor. vi. 11.
[2] S. Matt. xi. 12.
[3] S. Bernard, *Serm. in Cant.* vi. (The sermon is attributed to Gilbert of Hoyland, abbot of Swineshead, in Lincolnshire.)
[4] 1 Thess. iv. 3.
[5] *Conf.* viii. 17.

of the Church, satisfaction with a poor ideal of the Christian life must be held responsible for many schisms. It is the cause of great weakness and unhappiness still. How deplorable, for example, it is to be told that growth in the Christian character, or belief in the power of prayer, is due in certain cases to a movement such as that known by the name of 'Christian Science.' Language such as this ought to make us feel that all who acquiesce in such a low standard of Christian character, are really responsible for charges of feebleness in the spiritual life being ascribed to Church membership, or even to the use of the Sacraments ordained by Christ Himself.

And yet we profess to believe that, simply through faithful prayer, in which a real desire for holiness is honestly expressed, actual sanctification will not be withheld. We are not, indeed, at any period in this life to be unmindful of the spiritual power of the tempter, of the 'infection of nature' remaining 'in them that are regenerated,'[1] of offences in many things in those who are 'baptized and born again in Christ.'[2] We pray, in union with the Church, 'Vouchsafe, O Lord: to keep us this day without sin,' and also 'that all our doings may be ordered by the governance' of God, 'to do always that is righteous in His sight.'[3] Unless prayers such as these could honestly claim an answer, the Church could not have used them. And, except for our own feeble desires, and our own poor standards, there is no reason why, day by day, prayer like this should not find an appropriate answer.

Lack of such believing prayer, expectant of results, means forfeiture of power, the presence or absence of which is not merely personal gain or loss. Had it not been for an early love of prayer, and belief in its efficacy as a part of the ordinary operation of the

[1] Art. ix. [2] Art. xv.
[3] The *Te Deum*, and the third Collect, for grace.

providence of God, the Russian Orthodox Church would never have had the wonderful service and influence of 'Father John.' In early life, he tells us, his intelligence was slow, and, probably, he would have passed through his ministry like any other priest of the secular order had it not been for this love of prayer in which, by his parents' 'precept and example,' he had been trained. 'Whilst sorrowing' (at the parish school in Archangel) 'for lack of progress in my studies, I prayed earnestly to God that He would give me wisdom, and I can remember how suddenly there passed, as it were, a cloud from my brain, and my comprehension seemed to become clearer, and day by day, as I grew older, my proficiency increased, so that from the last I became the first scholar.'[1] That element of fixity in the Christian life, exhibited with such striking power amid the stress of conflict and struggle of emotion in S. Paul's second epistle to Corinth, can alone be secured through the constant contact of the soul with God through prayer. 'The things that I purpose, do I purpose according to the flesh, that with me there should be the yea yea and the nay nay? But as God is faithful, our word toward you is not yea and nay. . . . Now He that stablisheth us with you in Christ, and anointed us, is God; Who also sealed us, and gave *us* the earnest of the Spirit in our hearts.'[2] Each temptation overcome by prayer, resolute in its conviction that a new gift of power will be its answer, becomes the occasion of fresh steadfastness, by which we are able to encounter successfully temptations that had triumphed over us before.[3] The character becomes changed by the life, and the life by the prayer. 'There is,' in such a life, 'a presence that makes at life's

[1] *Thoughts and Counsels of Father John*, p. xv.
[2] 2 Cor. i. 17, 18, 21; cf. S. Luke xi. 13.
[3] The experience recorded in Ps. lxxiii. 13-28 is a striking example.

centre a stillness, pregnant with positive and active blessing. There is a full-filling that can counter-work the fulness of the thronging hours, and enable men in the stress of real life to live behind it all with Jesus Christ, while they are all the while alert and attentive for the next call of duty, and the next.'[1]

2. We pray, again, for others, but too often without real expectation of witnessing in them the growth of grace for which on their behalf we intercede. Sometimes, no doubt, as people who are stupid fail to make the discovery that others are clever, and to perceive the difference that exists in those around them, so spiritual stagnation in ourselves disables us from the joy of witnessing the growth of grace in those for whom we have prayed. Sometimes, as has been proved by many a notable instance in the war in South Africa, high gifts of remarkable goodness and self-devotion, as well as of skill and resource, are unsuspected, until a crisis reveals the silent growth of qualities which, although close at hand, had been hitherto almost unsuspected. But it does not ordinarily occur to us, as it should, to connect the brave resistance to temptation made by one, or the difficult temper overcome by another, or spiritual power manifested by a third, directly with the prayers which had been offered for them. On a wider scale, is it not so in a parish? The priest, as part of his duty, prays for his people; he intercedes for the obdurate, the impenitent, the indifferent, the unbelieving. That their sanctification is the will of God, he would be shocked even to doubt. But, perhaps, he never even expects to witness, except here or there, any marked signs of it. When it appears he is surprised to learn, if it occurs to him at all, that an answer has been given to his prayer. Like the soldier, who was doubtful of the

[1] Dr. H. C. G. Moule (Bishop of Durham), in *Cambridge Sermons* (selected and edited by C. H. Prior), p. 138.

truth of the Divine promise of plenty in besieged Samaria, we may think that an answer is too good to be true: 'If the LORD should make windows in heaven, might this thing be?'[1] 'And yet,' says Dr. Pusey, 'these stupendous spiritual miracles are daily renewed. The love of the Church, of the pastor, the mother, the combined prayers of those whom God has inspired with the love of souls, draw down on the prodigal soul many a wasted or half-wasted grace, until at last God in His providence has laid open the soul to the influence of His grace, and the soul, obstructing no more the access of Divine grace, is converted to God, and lives. These are certain spiritual facts; facts, as certain in the history of souls as any other facts are in the province of science.'[2]

Is it not, at least, probable also that in cases of sickness, where the issue is yet doubtful, a direct answer would be given if, in submission to infinite wisdom and love, it were really expected, and we were thus in a spiritual condition to receive it? Of suffering the general remark is that 'it is God's will.' The expression is seldom used of health and strength. And yet, if the action of the Incarnate Son towards disease and death lifts the veil which hangs over them, we may surely infer that, when 'the twelve hours in the day' of life[3] are not yet spent, our believing prayer for another's recovery has, in His providence, its place. There are, in the biographies of the servants of God, instances of such recovery which, certainly, have in striking ways synchronised with prayers that have been asked for. Not less remarkable are results of united intercession offered at the celebration of the Holy Communion, which is in the highest sense prayer in the Name of Jesus Christ. Within the writer's own observation, instances can be recalled where, after such intercession publicly

[1] 2 Kings vii. 19.

[2] *Miracles of Prayer*, pp. 6-8. See also Archbishop Benson on belief in prayer and its answer, as cause and effect, in *Addresses on Acts of the Apostles*, xii. 11, 12, pp. 291, 292.

[3] S. John xi. 9.

asked and offered at the Eucharistic celebration, surgical operations expected to be fatal have been successful, where mysterious disease has been arrested, where patients whose death seemed to be more probable than recovery have been raised from sickness, where the effects of an accident expected to be lifelong have been mercifully removed. It is, doubtless, true that there is and can be no demonstrative evidence to prove the connexion. But it is also true that the coincidence remains to strengthen the believer.

3. Nor is there less encouragement, as we mark the results, sometimes slow but cumulative, of prayers offered on behalf of works of piety and mercy within the Church at home, as of the missionary and colonial work abroad. To go no further than our own Communion, the sisterhoods of the Church of England are the result of the prayers, in the first instance, of a very small group of men and women. To contrast the opening, in 1845, of the first of the revived religious houses in England at '17 Park Village West,' as described in the *Life of Dr. Pusey*,[1] with the sisterhoods of the present day is, indeed, to strengthen faith in 'the miracles' of prayer. The biographies of Bishop Armstrong, or Dean Butler, or Harriet Monsell,[2] are like object-lessons in its power. It would be no less true to point to many beneficent institutions and organisations developed also in the spirit and energies of prayer on lines strictly 'Evangelical,' if the term must be used in a party sense. To read, again, the *Life of Henry Martyn*, and the admirable Bampton Lectures on *Missions to the Heathen*, delivered in 1843 by Archdeacon Grant, and then, with whatever sense of imperfection, the reports of the greater societies through which the Church of England does the larger part of her work abroad, is to the believer a

[1] *Life of Dr. Pusey*, vol. III. ch. i. p. 17.

[2] 'Her key-note was always Prayer, and her watchword "Go forward."'—*Memoir*, p. 127.

moral proof that the ascended Lord is faithful to His promise, and that prayer offered in His Name shall have its appropriate and especial answer. The results of the annual days of intercession for foreign missions have been assurances that the Saviour's pledge of a definite response to united prayer[1] is a solid reality. In response to the intercessions offered in 1872, it was known that 'sixty men stepped out at once for the service,'[2] and the movements stirred by that tide of supplication were recognised not in England alone, but in the United States and Canada, in India, China and Japan, and in South Africa. Some of the leaders of the Church Missionary Society expressed a hope in 1872 that in answer to these intercessions the number of its ordained missionaries might 'be multiplied fourfold.' In less than thirty years the hope has become a reality,[3] while that society's income rose from £149,000 to £304,000, apart from special offerings. The higher tone, the recognised effect, the growing organisation of missions were asked, and were granted; the steadfastness, even unto death, of Christians in China, enterprises such as the Oxford Mission to Calcutta and the Cambridge Mission to Delhi, gathering around them so much of confidence and respect; the development of the Church in Japan; the Bishops, Mackenzie, Tozer, Steere, and Smythies, whose work marked eras in the history of the Central African Mission; the imperishable example of the great men who, as the vanguard of the colonial episcopate, 'lifted the entire heart of the Church of England'[4]—events and lives such as these, and many more might be added, are tokens of answered prayer. It augurs lack of faith and love alike to neglect these intercessions. 'I never,' writes the head

[1] S. Matt. xviii. 18-20.

[2] Dr. Benson, *Mission Field*, Dec. 1, 1873.

[3] *The Church Missionary Intelligencer*, vol. li. p. 945.

[4] The sentence is Mr. Gladstone's. *Life and Episcopate of Bishop Feild*, p. viii.

of 'the Bush Brotherhood,' in the diocese of Rockhampton, 'experienced at home as one does out here the comfort that comes from the knowledge that many are united in intercession—it is a great stay and support.'[1]

4. The history of Israel is compact of prayer. 'That tide of fire, the Assyrian and his army,' rolled back by the prayer of the prophet Amos, spoken as he marked the slow advance of the coming judgment, 'O Lord God, cease, I beseech Thee: how shall Jacob stand? for he is small,'[2] is only one example out of many. But believing churchmen will not fail to connect as truly the results of Queen Victoria's reign with the intercessions, so constant and so numerous, offered for the sovereign who was herself 'confident of the efficacy of prayer,'[3] and for the nation at the Church's altars, and in the daily services and litany. The results, not in material prosperity and tranquillity only, not merely in loyalty linking the empire in one, to which the Church has largely contributed, but in some real moral growth, in kindly effort, and in a deepening sense of responsibility, lie before our eyes. We do not ignore human motives and secondary causes. These do not contravene the action of prayer set in motion by God which, when offered by His Church believing in His promise, He has accepted. Nor can we forget that, during the anxious war waged by England in South Africa during the last years of Queen Victoria's reign, almost the first act of

[1] The Ven. C. D. Halford, *Australian Bush Leaves*, June 1901. In the Roman Catholic Church such works as the care of over 300,000 poor children by the Société des Salésiens founded by the Piedmontese priest Don Bosco, in 1843 (see *Guardian*, Aug. 12, 1896), and the charities of the Little Sisters of the Poor, are striking examples of the results of prayer. Among English Dissenters, the life and work of George Muller, who in fifty years received £1,000,000 for his charities, and founded homes for 2100 children, is a witness to the fact that God is indeed the Hearer of prayer.

[2] Amos vii. 5, 6. See Dr. Pusey's note, *Minor Prophets*, p. 211.

[3] *The Quarterly Review*, April 1901, p. 321.

Lord Roberts was to issue a soldier's prayer,[1] desiring, if it were God's will, 'victory for England,' but 'above all, the better victory over temptation and sin, over life and death, that we may be more than conquerors through Him Who loved us and laid down His life for us, Jesus our Saviour, the Captain of the army of God.'

c. *Petitions refused in love that a higher purpose may be accomplished.*

No believing prayer is without result, although the immediate answer may be withheld that a purpose, loftier and more beneficent, may be fulfilled. We have already[2] endeavoured to learn the lesson of the prayer in Gethsemane. The cup did not 'pass away,' but in the drinking of it the purpose of redemption was fulfilled. But an answer was given. 'Having been made perfect, He became unto all them that obey Him the author of eternal salvation; named of God a High Priest after the order of Melchizedek.'[3]

A petition may be refused in love. In such a case it is not really refused, but rather granted in a higher shape than that contemplated by the asker. Thrice, in imitation of that awful prayer in Gethsemane, did S. Paul pray that the mysterious 'thorn in the flesh given unto him might depart from him.' We know the answer. 'He hath said unto me, My grace is sufficient for thee: for *my* power is made perfect in weakness.'[4] It is not difficult now to trace the reason of the refusal of the actual petition. Without that 'thorn,' S. Paul's amazing gifts might have obscured the operation of the power of Jesus Christ; without it, the Apostle's pastoral sympathy could hardly have become

[1] Written by the Lord Primate of Ireland (Dr. Alexander).
[2] Pp. 146-148. [3] Heb. v. 9, 10. [4] 2 Cor. xii. 9.

an inspiration for the life of the ministry of Christ in all ages; without it he could hardly have written that 'charter of the priesthood,' in which one touched by that example saw 'both the dignity thereof, and the duty': 'I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for His body's sake, which is the Church.'[1]

In intercession for others the same law is observable. Many an anxious mother, as she prays for a difficult and wayward child, and finds that the boon is not yielded exactly in the way by which she had sought it, might remember that it was through a petition, in its exact form, refused in love, that the conversion of S. Augustine was accomplished. His mother's desire and earnest prayer was that her son might not sail for Italy, so greatly did she dread for him the temptations which would meet him there. With many tears she prayed that he might not sail. 'But Thou,' writes Augustine, 'in the depth of Thy counsel and hearing the *hinge* of her desire (that on which all her prayer turned), regardedst not what she then asked, that thou mightest make me what she ever asked.'[2] It was in Italy that her son found Christ. May we not, in another sphere, discern as plainly that prayer in the Name of Christ received a most true answer although the immediate petition was refused?

Among all the figures which people English history there is hardly any one whose life has been more fruitful than that of Alfred the Great. But it was a life in which the suffering matched the work. The king was called not to act only, but to endure. He was suddenly attacked by a mysterious disease, in the account of which some have thought that symptoms analogous to

[1] Col. i. 24. George Herbert, *The Country Parson*, ch. i.
[2] S. Augustine, *Conf.* v. 15 (Oxford Tr.). Archbishop Trench, *S. Augustine on the Sermon on the Mount*, p. 305.

those caused by S. Paul's 'thorn in the flesh' might be traced. Alfred's earnest prayer for deliverance was also not directly answered.[1] But the impression produced by that heroic example of a suffering monarch who faced the heaviest cares, and prosecuted his great purpose, have left on the English race an impression for good which is ineffaceable.

We pass over ten centuries and, in the reign of Queen Victoria, we find an interpretation worked out in history of another prayer, not answered in regard to the immediate object, but in a larger and higher sense most fruitful, in the development of God's eternal purpose of love. The generation is now quickly passing away which can recollect a nation's prayers offered for the recovery of the Prince Consort in the dark days of December 1861. The prince, nevertheless, passed away to his eternal rest, and, after that one lasting sorrow, many another cast its shadow over Queen Victoria's throne. And yet who would now question the love and wisdom of an event so mysterious as, at the time, the early widowhood of the sovereign seemed to all? It is almost certain that the pathos of the fact, that the Prince's last draft-memorandum for the Queen upon the 'Trent' affair was written in his last days on earth, so touched the American people as to make the idea of war impossible, while English pride was softened and subdued.[2] But the higher answer to these prayers did not end with the prevention of a fratricidal war. The Queen rose gradually from the sorrow which, it had been thought, would have crushed her. All the nobler feelings of the people grew with the growth of years. With their sympathy her own was always in closest touch. And, at last, that reciprocal sympathy became, under God, the most potent of forces which welded the

[1] See Pauli's *Life of Alfred*, pp. 122-125 (E.T.), quoted by Bishop Lightfoot, *Galatians*, pp. 187, 188.

[2] Martin, *Life of the Prince Consort*, v. p. 431 ff.

whole empire into one. In the development of events such as these the veil is lifted for a while from the inner operation of prayers. Glimpses are given, most reassuring and strengthening, of the infinite wisdom of the sovereignty of God.

D. *The duty of the Church and its members in intercession.*

'In everything by prayer and supplication with thanksgiving,' to 'let her requests be made known unto God'[1] is a primary duty of the Church, and in the historical events just described a growing recognition of that obligation met, during the last sixty years, with encouragements more than we have desired or deserved. But if this duty is still to be continued, in the spirit of the generation of devoted churchmen now passing away, every one who believes in its essential importance must also, in public worship as well as private prayer, act as if its fulfilment depended on himself, while by thanksgiving as well as petition he must vitalise his faith in the efficacy of prayer. The responsibility is one which no communicant can evade. It is included in the royal priesthood which every communicant is bound to exercise. The fact, as we have seen,[2] that prayer is an attribute of our nature as God created it, is in itself the highest encouragement to pray, because the exercise of an attribute of our nature must mean the fulfilment of the Creator's purpose in bestowing it upon us. But we have also seen[3] that God has not left the exercise of that attribute of prayer without an interpretation. He has revealed His intention to hear and answer the prayer which the creature offers.

[1] Phil. iv. 8.
[2] Pp. 15, 16. See also Karslake, *The Theory of Prayer*, p. 136.
[3] In ch. ii.

And through the indwelling of the Spirit of the glorified Christ, we are lifted into union with the Humanity of the great Intercessor,[1] in Whose Name we pray that the Father's will may be done in earth, as it is in heaven. 'The man thus united to Christ,' writes a Russian layman,[2] 'is no longer what he was, an isolated individual, he is become a member of the Church which is the body of Christ, and his life is become an integral part of that higher life to which he has so freely submitted himself. The Saviour lives in the Church, He lives in us. He intercedes, and it is we who pray, He recommends us to the Divine favour, and it is we who mutually recommend ourselves to the Creator: He offers Himself in eternal sacrifice, and it is we who present to the Father this sacrifice of glorification, of gratitude, and of propitiation, for ourselves and for all our brothers, whether they are still engaged in the dangers of terrestrial conflict, or whether death has made them already pass into a condition of serene upward movement.'

[1] Rom. viii. 9, 10.

[2] M. Khomiakoff, quoted by A. C. Headlam, *Teaching of the Russian Church*, p. 13.

CHAPTER XV

THE TRANSFORMING INFLUENCE OF PRAYER ON CHARACTER AND WORK

> Our affections, our friendships, our hopes, our business and our pleasure, our intellectual pursuits, and our artistic tastes—all our cherished opportunities and all our fondest aims, must be brought to the sanctuary and bathed in the glory of His Presence, that we take them to us again, baptized and regenerate, purer, higher, more real, more abiding far than before.—Bishop Lightfoot, *Leaders of the Northern Church*, p. 171.

A. *The reflex action of prayer.*

1. In the course of the celebrated controversy on the efficacy of petitionary prayer in 1872, Professor Tyndall, who had introduced the anonymous proposer of the 'Hospital test,'[1] allowed that, 'in some form or another, not yet evident, prayer may, as alleged, be necessary to man's highest nature.' 'While,' he said, 'he ranked many who used it as low in the scale of being,' he regarded 'others who employed it as forming part of the very cream of the earth. The faith that simply adds to the folly and ferocity of the one is turned to enduring sweetness, holiness, abounding charity, and self-sacrifice by the other. . . . Often unreasonable, if not contemptible, in its purer forms, prayer hints at disciplines which few of us can neglect without moral loss.'[2] A review of that controversy, taken as a whole,

[1] See *supra*, pp. 31, 69.
[2] *Contemporary Review*, vol. xx. p. 766.

would show that, unlike some who took part in it, Professor Tyndall did not absolutely deny that, in the moral and spiritual sphere, prayer was a 'potency,' although 'to claim for it a power in physical nature' was, in his judgment, to give it 'a delusive value.' Into the futility of the attempt to draw an absolute line at which prayer might not cross the boundary dividing the spiritual from the physical sphere, there is no occasion to enter here,[1] but it is sufficient to point out that a result so great as a transformation of character, admitted by Dr. Tyndall to have been produced by prayer, must have a real and adequate cause. He had his own way of accounting for it. 'Christianity, in fact, varies with the nature upon which it falls.' It is perfectly legitimate to reply that this interpretation is inadequate to explain the phenomenon which, like other high-minded men, who to their loss, and our own also, deny the reality of the supernatural, he frankly admitted.

2. It is, indeed, obvious that what, in technical language, would be described as the subjective influence of prayer, that is, the influence, moral and spiritual, which prayer has a natural tendency to exert upon those by whom it is offered, must depend upon its reality and its reasonableness. If it is nothing more than what may be figuratively called an 'attitude of prayer,'[2] nothing more than an 'illusion,' which we are quite at liberty to practise because it does good, refreshes, or solemnises us, the idea that it can really exert an influence will, sooner or later, be surrendered as an illusion also.[3] Unless as, from various points of view, we have already seen,[4] communion with a living,

[1] The late Duke of Argyll's article in reply to the suggestion will be found in the *Contemporary Review*, vol. xxi. pp. 464-474.

[2] See *supra*, pp. 27, 28.

[3] The reader may refer to W. H. Karslake, *The Theory of Prayer*, ch. xiii., especially pp. 121-123.

[4] *Supra*, ch. xiv. pp. 312-315.

personal God is possible, unless results which are real attend it, then, in time, the offering of prayer, however elevating or soothing at first, will be felt to be unmeaning, and, at that stage, its moral and spiritual influence must wane also. It would only linger until, in the course of years, some remnant of belief in the efficacy of prayer had slowly disappeared. The distinction between truth and falsehood inherent in our consciousness would, at last, prove too strong to allow of an act so unreal as the offering of illusory prayers. To relinquish the familiar practice might cost us a pang, as we felt that it practically involved an unconditional surrender to the idea that the world is a vast machine, and nothing more. Still it would be better, at any rate, to face the truth, however unwelcome:

> 'Only disperse the cloud,' they cry,
> 'And if our fate be death, give light and let us die.'[1]

But in considering the transforming influence of prayer on character and work, apprehensions of this kind may be dismissed. In the calm and measured words of a writer who had faced the difficulties experienced in regard to prayer, and was well able to gauge their force, the doctrine of its efficacy 'is associated with the affections of their earliest childhood. It has accompanied them in the struggles of maturer life. In pain and in sorrow it has been their comfort to think that there is a Friend of Whom they may ask relief, with a hope that the prayer will be successful.'[2] We have a large range of moral evidence sufficient to warrant us in making that belief and hope our own, as it meets the inward experience of the heart. It is true, indeed, that we may be unable exactly to analyse or define it, yet it is as manifest to us as the rays from a light or

[1] Keble, *Christian Year*, Sixth Sunday after the Epiphany,—the prayer of Ajax to Zeus to remove the heavy cloud that hung over the battlefield, quoted from Homer, *Iliad*, xvii. 646, 647.

[2] Jellett, *The Efficacy of Prayer*, p. xxxviii. See also *supra*, ch. ii.

the perfume from a flower. To us the ultimate cause of the transforming influence of prayer is not to be found only in that law of our nature, which may be described as a capacity for being religious, apart from all supernatural action. The only motive-power adequate to the result is the contact of the soul which prays with God. The springs of the transformed life rise out of no earthly fountain. It is not in a religious self-development that we can trace them, for such self-development would, almost certainly, end in institutions and rites acceptable in proportion to the slightness of the moral effort required and involved in them.[1] They rise out of the fountain of life hid with Christ in God, which is opened by prayer.

When Thou saidst, Seek ye My face; my heart said unto Thee, Thy face, LORD, will I seek.[2]

B. *The influence of prayer in active life.*

1. On ourselves who thus believe in the efficacy of prayer, and, therefore, its transforming influence, an obligation, never more serious than in the present day, is laid, to take care that we give as little occasion, as by Divine grace is possible, to the severe reproach that there is a wide difference between devotion and goodness. To allow prayer to react on all sides of our own moral and spiritual character and life, with all

[1] See Hutchings, *The Life of Prayer*, pp. 54-57; and Bishop Gore, *The Test of Theological and Ecclesiastical Development*; Church Historical Society's Tracts, lxiii. pp. 14, 15.

[2] Ps. xxvii. 8. In a sermon on 'the True-hearted' (Ps. xcvii. 11), published in a series of *Sermons preached before the University of Oxford* (edited by the Rev. Ll. J. M. Bebb, p. 330), Bishop Stubbs said: 'How about the joyful gladness? Can it be anything else than that loving meeting of our faith with a certain conviction and manifestation of His faithfulness, the strengthening and refreshing of the light of His countenance, vouchsafed to those who, in answer to His "Seek ye my face," reply with life, and courage, and true heart, "Thy face, Lord, will I seek."?'

its penetrating and comprehensive power, is the only real way in which we can take our stand in the long line of witnesses, by whom belief in its reality and efficacy have been handed on from generation to generation. 'He,' Dr. Vaughan once said from the University pulpit at Cambridge, 'who goes forth from this exercise into the world of business, into the world of society, into the world of literary, scientific, political, ecclesiastical activity, goes forth to remember God,—goes forth (it is the other half of duty) to remind of God.'[1] But such a result can alone be achieved by conscientious observance, however brief for some the observance may necessarily be, of stated seasons, and times, and modes of prayer. It is through such regularity, such obedience to rule, that in prayer, as indeed in all departments of life, habits are gained, and we become truly free, although at the cost of strict discipline at first, to call this great power into such activity, that it becomes the means of sustaining the supernatural life, while it is constantly reforming and transforming our natural faculties. As a beautiful flower becomes what it is by living in the sunlight, so the soul fulfils the design of its creation and re-creation by turning to God, revealed in the Person of the Incarnate Son. The reason why nothing can be a substitute for prayer is that, through its practice, this contact is maintained. When that contact becomes habitual, our spiritual nature puts forth its influence over all that is material, the body through which it finds expression, and the world which is given us to claim for God.[2] Without that continuous contact, the spiritual nature becomes itself materialised, the bondservant, at last, of the flesh and of the world.

[1] *University Sermons, New and Old*, p. 163. *The Conversation and Letters* of Brother Lawrence, see pp. 27, 28, supply several striking illustrations of the sentence quoted above.

[2] *The Imitation of Christ*, iv. 54.

2. *The personal sense of the presence of God.*

So far, then, as it is possible for any one person, reverently and with due reserve, to review the influence of prayer, it is surely the true method of description to begin where many leave off. In the consciousness of the presence of God, 'in the covert of His tabernacle,'[1] we are hidden as we really pray. All the other results of prayer, in relation to ourselves or to others, in regard to the Church and the world, in the work of the present and in preparation for the life beyond the veil, proceed from the sense of that presence above, and within, and around. Such is the order suggested by a great prophet: 'They that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint.'[2]

A true note was struck in the sentence of the eminent liturgical scholar, prefixed to an earlier chapter[3] of this volume, in which he says that the ideal of the Christian life is perpetual fellowship with God, maintained by acts of prayer as frequent as possible. A life, which after the fall began once more its gradual growth as the patriarchs 'walked with God,'[4] and 'before God,'[5] was fulfilled in the Incarnation, and an ideal anticipated by the loftiest spirits of the Church of Israel can now be achieved by every member of the Catholic Church.[6] An habitual sense of the holy presence of the Triune God is intended to be, now and here, the reward of that faithfulness in prayer which shall hereafter receive in the unveiled glory an open recompense. But to attain that sense in such wise that, out of the depth of

[1] Ps. xxvii. 5. [2] Isa. xl. 31. [3] Ch. xi.
[4] Gen. v. 24; vi. 9. [5] Gen. xvii. 1.
[6] Cf. the striking sentence, Deut. xxix. 10. Cf. a passage in J. H. Newman's *Grammar of Assent*, pp. 116, 117.

the spirit within, it is wont to emerge and receive the instant recognition of the conscience, controlling thought, purifying the feeling, energising the will cannot be left to transient effort. In the record of 'Brother Lawrence's' simple and truthful experience, so fresh and unadorned, '*the practice of the presence of God the best rule of a holy life*,' he frankly confesses that in 'keeping his mind in God's holy presence, and recalling it as often as he found it wandered from Him,'[1] he found at first 'no small pain.' And the maintenance of the acts of devotion is often hard also. It is difficult in old age or middle life as in youth; difficult for the leisured classes as for the busy; difficult for the learned as for the unlearned; difficult for the strong as for the weak. To disguise the difficulty is wrong as it is unreal, but the result, attested by witnesses from all 'sorts and conditions' of men and women, more than compensates for efforts which, with many of us, are lifelong, while in each honest endeavour the goodness and power of Him Who moves us to Himself are recognised. Under the elder covenant, no witness to God was more powerful than that which Elijah bore. The witness lives on still, and, as we know, it inspired, at an interval of nearly three thousand years after it was given, some of the noblest music with which the worship of the Church has been enriched.[2] But the secret of all the life, and character, and work of the prophet is revealed in the sentence with which he first meets us in history: 'As the LORD, the God of Israel liveth, before Whom I stand.'[3] 'We all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit,'[4] expresses the secret of all Christian life and work as, under the new covenant, S. Paul had

[1] P. 31.
[2] The reference is, of course, to Mendelssohn's oratorio, 'Elijah.'
[3] 1 Kings xvii. 1. [4] 2 Cor. iii. 18.

realised it. 'They shall see His face'[1] sums up the blessedness of the life eternal in the heavenly city, built at cost so amazing, and by effort so stupendous.

3. 'Thou God seest me'; 'Thou art a God that seeth.'[2] There is no truth more familiar, none, alas! more commonplace than this. But was there ever an age when the necessity was more urgent than in a century of material progress and dominance of wealth almost unequalled, to restore by efforts of thought and by action this truth to its 'first uncommon lustre'? When God meets us, and we meet Him in public worship, we should make an effort to realise what that worship is. To the clergy of Durham Bishop Butler said that, at a time of devotion, 'we are assembled to yield ourselves up to the full influence of the Divine presence, and to call forth into actual exercise every pious affection of the heart.'[3] It was 'the recollection that we are in the Divine presence,' which had been the strength of his own life, compared by one, writing shortly after his decease, to the 'bright lamps before the holy shrine,' the clear, steady light of the sanctuary, burning night and day before the eternal Presence.[4] But that 'yielding' in public worship needs the culture by grace in secret private prayer of the sense that we are really speaking to God, and that He is speaking to us,[5] and that, in no figure of speech, He really hears everything addressed to Him. If He prompts such efforts, He will assuredly bless them. We shall learn that to 'pray without ceasing'[6] is no visionary ideal. To all who are faithful, to the poor lay-brother in his service at a convent, amid 'the noise and clatter of his kitchen,' as much as to the Bishop whose defence of the Christian faith has strengthened so many souls in their

[1] Rev. xxii. 4. [2] Gen. xvi. 13. [3] *Charge to the Clergy*, 1751.
[4] Bishop Lightfoot, *Leaders of the Northern Church*, pp. 163, 202.
[5] Exod. xxxiii. 11.
[6] 1 Thess. v. 17. A beautiful passage in Wm. Law's *Spirit of Prayer*, ch. ii. pp. 64-66 (Griffith and Farran's edition) will repay careful reading.

own belief, it is open to keep themselves in the Divine presence, through the quiet recollection, which, in every state of life, learns the habit of constant reference to Him. In our own day, the conviction of the vision of God in righteousness, grace, and glory has been the dominating idea of the life and work of Butler's great successors, Bishop Lightfoot and Bishop Westcott. In them the Church has seen fresh evidence of its power. 'The life of man is that he stands before God and bears the light of that ineffable glory. . . . Our vision of God clouded and incomplete, is made possible by God's vision of us, which is perfect and uninterrupted. Not so much knowing Him as known of Him, not so much seeing as seen, we have the assurance that our loftiest thoughts answer to His inspiration, and our largest hopes to His counsel.'[1]

4. The effect of the sense of the Divine presence, to which each act of believing worship and prayer adds fresh strength, becomes manifest in singleness of aim. 'Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God,'[2] was the clear direct motive by which the Apostle, whose habit of prayer in all its forms was so deeply rooted, cut a path for duty through all the tangle of complicated interests and compromises at Corinth. Too often, since that time, the motive has been perverted because it has been misunderstood. Men have thought that by worship, or action, or even ecclesiastical diplomacy they could make additions to the Divine glory. *Ad majorem Dei gloriam* has a meaning very different from that. Our

[1] Bishop Westcott, *From Strength to Strength*, sermon after Bishop Lightfoot's death, p. 42. It is surely from this encouraging and sustaining point of view that little children should be taught to practise the sense of God's presence, and not merely or chiefly from fear, in the sense of alarm. See the beautiful passage in Newman's *Parochial and Plain Sermons*, vol. iv. p. 262, 'Christ manifested in remembrance.'

[2] 1 Cor. x 31. Ps. cxliii. 9, 10 exhibits the connexion between the attraction of the Presence of God and willing obedience.

duty, as we stand before God, is simply to reflect some rays, at least, of His holiness in the mirror of a soul from which all the dust of selfish interest, whether it be personal or corporate, must be carefully removed. But, as the motive is brought to bear steadily upon life by the aid of prayer, we shall find that 'in doing that for the sake of God which we commonly do for our own,'[1] sanctification will be attained. It is in this sense that common business becomes a path to God, and gains a character of strength and beauty all its own, because the light of the Divine perfection falls upon it.

For the motive finds expression in the daily offering of life to God, as 'a living sacrifice, holy, acceptable to Him, which is our reasonable service.'[2] Day by day, the life so regularly offered becomes impressed with the spirit of adoration, which believes that 'it is very meet, right, and our bounden duty that we should at all times, and in all places, give thanks' unto God. Nor is this an expression of emotion only. The thought that, in union with the merits of His Son, the offered life, with all its service, will be accepted by God is, in the highest degree, encouraging. To work, as Bishop Lightfoot used to work from hour to hour, 'face to face with the glory of the Eternal Father shining full from the Person of Christ,'[3] is to win the calmness of strength. For God does not merely accept it. He is pleased to receive it when it is laid before Him in Christ Jesus, and in union with the pleading on earth of His perfect sacrifice presented by Him eternally in heaven. It was an instinct, true and deep, which in the Prayer Book version of Psalm cxliii. 10 interpreted the prayer, 'Teach me to do Thy will,' by 'Teach me to do the thing that pleaseth Thee.'

[1] Brother Lawrence, *The Practice of the Presence of God*, p. 20.
[2] Rom. xii. 1.
[3] *All Things to All Men*, a sermon preached at the consecration of the first Bishop of Truro, p. 16.

And, certainly, a life so offered will, in any ordinary and normal state of its being, mean rising sufficiently early to pray, and so to consecrate the first moments of each new day. 'What sacrifice,' William Law asks with indignation, 'is he ready to offer unto God, who cannot be so cruel to himself as to rise to pray at such a time as the drudging part of the world are content to rise to their labour?'[1] The man whose aim is the glory of God will not readily forget that each morning means a fresh beginning of his life. However brief his devotions may necessarily be, the offering and devotion of body, soul, and spirit, all that he is and all that he has, to the service and glory of God, will not be omitted. To begin the day by pleasing God is to go forth with the tranquil humble confidence that He will 'perfect that which concerneth us.'[2] In some positions, so dazzling is the glamour cast by 'the god of this world'[3] on our path, that we could not otherwise be assured of the single-hearted aim, the reverence, the control, the watchfulness, the humble confidence in the Lord our God which would enable us to stand through all its hours before Him.

> The 'little drop of light,'
> Which dim-eyed men call praise and glory here,[4]

has too often turned us away from the vision of the Lord of Glory.

But that early act of self-denial, that self-oblation, not in word alone, but in deed, prompted by grateful love, has expressed our firm intention that 'in all things God may be glorified through Jesus Christ,'[5] and we may meet all that the day may bring with the quiet trust that He will fulfil His own purpose through that dedicated life. Nay, he will do

[1] *A Serious Call*, pp. 146, 155.
[2] Ps. cxxxviii. 8.
[3] 2 Cor. iv. 4.
[4] Keble, *Christian Year*, Seventeenth Sunday after Trinity.
[5] 1 S. Peter iv. 11.

more than fulfil it. The tale of resolutions constantly broken, the work due to-day put off until to-morrow, the rush and whirl of engagements which cannot be overtaken, the irritability by which homes are made so miserable, and business so hard for all associated with us, the omission of those little acts of unselfish courtesy and kindliness, which do more than many ambitious and elaborate 'schemes' and 'organisations' to promote the growth of the Christian life, and, sometimes, through the needless overstrain and its reaction, sins of darker hue: every one of these failures would be prevented by the early prayer and the early offering. It is the theme of Keble's morning hymn:

> Old friends, old scenes, will lovelier be,
> As more of Heaven in each we see;
> Some softening gleam of love and prayer
> Shall dawn on every cross and care.
>
> As for some dear familiar strain
> Untired we ask, and ask again,
> Ever, in its melodious store,
> Finding a spell unheard before;
>
> Such is the bliss of souls serene,
> When they have sworn, and steadfast mean,
> Counting the cost, in all t' espy
> Their God, in all themselves deny.[1]

5. And thus our true position is kept steadily in our view. To be able in prayer to offer ourselves to God, and in union with His Incarnate Son to please Him, is a sign of the great dignity with which every Christian is honoured.[2] But to Him are due not life

[1] *The Christian Year*, morning hymn on 'the happiness of sacrifice.'

[2] The meditation in Father John's *Thoughts and Counsels*, p. 67, develops this thought. Some who may be enabled to enter more deeply into the subject might find help in some of the writings of S. Teresa on prayer, which seem to contain much that is solid, practical, and beautiful. All her instructions are intended to produce an aspiration towards the sense of God's immediate presence. See *Quarterly Review*, vol. clvi. No. 312, October 1883, pp. 394-436.

only, nor its gifts alone; the very power to offer them willingly is His, and the power is maintained by the sense of His presence gained in prayer. If we are reminded of the dignity, we realise also our nothingness. When the labours of the day begin, the dignity of a dedicated life makes us alert to use opportunities; it calls forth all our energies and all our activities; dawdling habits, and waste of time, and idle amusements become absolutely repellent. But, again and again, as we recall the vision of His presence, which met us in our early prayers, we realise also our dependence. In the busiest of lives it is quite possible to unite that dependence with activity, and only in that union is there peace. Few men, probably, spent a life of labour more strenuous and alert than the late Dean Butler. And in few lives was that union more clearly exhibited. 'Let "Thy will be done,"' he once wrote, 'be your moral tonic.' He was told on one occasion, after some days of hard work in a retreat for the Associates of the Sisterhood of S. Mary the Virgin at Wantage, of a special trouble which 'was indeed perplexing.' 'My dear ——,' was his reply, 'pray about it.' 'And these his last words' spoken to her, says the narrator, 'will suit every time, every place, every circumstance.'[1]

6. In such a life, consciously spent in the presence of God, animated by a true motive, offered to Him Who gave it, content to acknowledge its position, there will be characteristic features of stability, joy, and simplicity, for prayer supports, and invigorates, and cleanses.

There will be stability.[2] The daily thought in the early morning hour of the Divine attributes, the holiness of the Divine nature, its justice and its love, its power and infinity, produce it:

[1] *Life and Letters of Dean Butler*, pp. 168, 169.

[2] Newman's sermon, 'The thought of God, the stay of the soul,' in the *Parochial and Plain Sermons*, pp. 313 ff., may be compared.

My heart is fixed, O God, my heart is fixed;
I will sing, yea, I will sing praise.[1]

There will be joy. All 'parties' in the Church seem, with rare exceptions, to hush their discords at the name of Mr. Keble. But the brightness which, with all the undertones of sadness, have made the *Christian Year* and *Lyra Innocentium*, and their gifted author's strong and saintly character, so permanently attractive, had, it would seem, a struggle to maintain itself. Mr. Keble is quoted as one who in modern times conquered the tendency to that dull, querulous dissatisfaction to which reference has been already made,[2] under the name of 'accidie.' It was in the sense of the presence of God in Christ, upheld by the prayer of faith, and hope, and love, that the conquest was achieved. Of all who thus pray the words come, sooner or later, true:

Thou makest him glad with joy in Thy presence.[3]

There will be simplicity. Fidelity to God, Who is at the background of character keen to acknowledge His presence, in itself hinders affectation, while it makes us faithful in bringing humbly, cheerfully, and naturally to others the messages which He wills that we should convey. When the priest Zacharias doubted the possibility of S. Gabriel's message being fulfilled, the angel's reply was an appeal to the veracity of a life of unbroken fellowship with God. 'I am Gabriel, that stand in the presence of God: and I was sent to speak unto thee, and to bring thee these good tidings.'[4]

[1] Ps. lvii. 7. In Law's *Serious Call*, there are two prayers of this kind, addressed to our Lord, which might be useful to some, pp. 153, 154.

[2] Ch. xiii. p. 303. Bishop Paget, *The Spirit of Discipline*, p. 35; and Sir J. T. Coleridge's *Memoir*, pp. 66, 68.

[3] Ps. xxi. 6. Ps. c. has been described as a hymn of 'pure thanksgiving and praise unclouded by any touch of fear or doubt' before the presence of God.

[4] S. Luke i. 19.

If Gabriel stood, even while he executed his mission, in the presence of the God of truth, it was impossible for him to swerve a hair-breadth from absolute truthfulness.

c. *The influence of prayer in suffering.*

1. But the influence of prayer in the transformation of character becomes even more manifest in the hour of danger and of suffering.

It gives firmness in the time of peril. In that picture of storm and shipwreck, of confusion and despair, which has in words been painted by S. Luke with so masterly a hand in the Acts of the Apostles, although it awaits the genius of an artist to represent it on canvas, one figure erect and fearless stands forth amid the gloom. It is the figure of S. Paul newly risen from communion with God. 'I exhort you to be of good cheer: for there shall be no loss of life among you, but *only* of the ship. For there stood by me this night an angel of the God Whose I am, Whom also I serve, saying, Fear not, Paul; thou must stand before Cæsar: and, lo, God hath granted thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even so as it hath been spoken unto me.'[1]

That incident receives its parallel in a notable event in the life of Bishop Patteson, who united with his apostolic office an apostolic spirit not unworthy of S. Paul himself. He felt, we are told, on one particular occasion, assured of the treachery of the natives, who were, indeed, intending to murder him as they were guiding him to their chief. 'Uneasiness took possession of him, and he feared for his life. Presently

[1] Acts xxvii. 22-25.

he came to an abandoned hut, and for a few minutes he left his guides; and those moments he employed on his knees in prayer. The effect, he used to relate, of thus commending himself to his Divine Father, soul and body, was wonderful; all fear left him, and he came out of the hut regardless of consequences.' Nor were the results of that trustful prayer limited to himself. His fearlessness took effect on his guides. 'They gradually ceased to plot; and at last one of them turned, confessed the treachery, and offered to lead him back to his boat in safety.'[1]

2. Prayer gives peaceful calmness in suffering—calmness and self-control—which are the issues of habits of prayer in days of strength and prosperity. Instances are numerous in all ages of the Church, but as we have drawn a testimony from the mission-field to exhibit the result of prayer in a moment of danger, demanding immediate firmness, so another may be taken from the closing scenes of the life of Henry Martyn. At Tocat, in Pontus, ten days before the end came, where 'men were strangers to him, and to his God,' as the journey in which, depressed by pain and weakness, he had been cruelly hurried on by his Mohammedan guides and attendants, was stopped, he wrote words which form the last entry in his journal: '. . . I had an unexpected repose. I sat in the orchard, and thought of the sweet comfort and peace of my God—in solitude, my company, my friend, and comforter. Oh! when shall time give place to eternity? When shall appear that new heaven and new earth wherein dwelleth righteousness? There, there shall in no wise enter in anything that defileth . . . none of these corruptions which add to the miseries of mortality shall be seen or heard of any more.'[2]

[1] Related by Karslake, *The Theory of Prayer*, p. 128.
[2] *Life of Henry Martyn*, by J. Sargent, pp. 471, 472.

D. *God's presence in creation.*

1. But out of the same sense of the holy presence of God attained by prayer, the world of nature and human industry assume a new aspect. To the churchman, indeed, that world has been transformed by the Incarnation, and the atoning death, and the resurrection of the Lord.[1] He Who became Man in order to reveal the Father to man, and to restore our nature, is also man's Creator and the world's Creator. Through our manhood created by Himself, the Son of God has redeemed and restored us. He consecrated anew every earthly gift. He uses water, His own free, pure gift, in Baptism; the fruits of corn and the vine, in forms of bread and wine, requiring man's co-operation in producing them, in the Eucharist. In the solemn presentation on the altar for consecration hereafter to the highest and holiest uses, that offering of bread and wine represents the oblation of all created things and all human workmanship to God's service, 'for Whom are all things, and through Whom are all things.'[2] But unless in prayer we take the world of nature, and the products of human industry and art, with us into the inner sanctuary of God, the knowledge of these great facts by which they are hallowed will, at least as a growing spiritual power, soon fade from the mind. It is through the habit of prayer that they become gradually spiritualised to us, and, as in the *Benedicite*, proclaim the Divine glory.[3] Through nature, thus linked with prayer, we may hold such reverent converse with God, that as our power of vision is strengthened and

[1] A thought beautifully expressed in Mr. Keble's poem in the *Christian Year* for Easter Day.

[2] Heb. ii. 10.

[3] To appreciate the full beauty of the *Benedicite* it should be read as it stands in its entirety with the noble invocation which precedes, and the doxology which closes, the central portion alone printed in the Prayer Book, 'The Song of the Three Holy Children,' 29-34, 66-68.

disciplined by continuous use, rays of glory 'are seen to spread from point to point with undimmed lustre, till at last all nature is flooded with the heavenly splendour.'[1] Men of very different character and training, but alike in their power of prayer and of realising the Divine presence, have assuredly discerned 'the spiritual message of the natural world,' and have seen in its beauty a revelation of God. It is obvious in the mediæval Church to think not only of painters such as Fra Angelico, but of S. Francis of Assisi and of Dante. But within the nineteenth century we may group Wordsworth and Keble, Tennyson and Ruskin, Kingsley and Dean Church and Bishop Westcott. In the Church of Russia we find the striking teaching of Father John of Kronstadt, almost 'its characteristic man,' as 'he contemplates everywhere the One Infinite Being—God.'[2] Men such as these have not only reverently watched for

each still report
That Nature utters from her rural shrine,[3]

but they have habitually seen God in nature, and in the whole current of human life and work.[4] 'The way of man is the vision of God,' 'the vision of God is the rule and crown of life,' 'the vision of God makes of life . . . a continuous prayer'; in sentences like these, gathering up teaching of S. John and S. Paul, S. Irenæus, Origen, and S. Augustine, Bishop Westcott unfolded the secret source of his own beautiful and delicate perception of the spiritual message brought through natural phenomena and the lives of men.[5]

[1] Bishop Westcott, *Christian Aspects of Life*, p. 25. There is a similar thought in Bishop Jeremy Taylor, *Works*, iv. p. 35. Cf. Thomas a Kempis, *De Imit.* ii. 4.

[2] *Thoughts and Counsels*, p. 26. [3] Wordsworth.

[4] As did the psalmist, who saw in the history of Israel a parable full of significance for every soul who can penetrate its inner meaning: Ps. lxxviii. 2, and Kirkpatrick's note (Cambridge Bible).

[5] *Christian Aspects of Life*, '*Via Hominis Visio Dei*,' and '*Consider the Lilies*:' *Lessons from Work*, pp. 110, 119, 322, 447, 449, etc.

And the vision of God in creation goes further than an appeal to the emotions or the intellect, as it suggests, in a true way, tokens of design and beauty such as could only have been produced by a mind of infinite wealth and grandeur. Signs of the consecrating presence of God, transcendent yet immanent, have produced a large-hearted sympathy, reverence, tenderness, and hope. They have witnessed to the love of God. They have at critical moments relieved the tension of grave trial, as in Mr. Keble's case, who found meditation on the beautiful child-life, and the quieter aspects of nature developed in the poetry of the *Lyra Innocentium*, 'a great comfort to him' in a period of 'desolating anxiety.'[1] Is it not possible that if, in our country parishes, the clergy could, in imitation of our Master, interpret the spiritual message of the natural world,[2] village life might become yet purer and brighter, and worship in the village church more truly the expression of thanksgiving and praise?

2. *The message of the redeemed world and prayer.*

For the Christian looks at nature, and art, and human industry not only in the light of God's creative love. In that love he recollects, whenever he prays 'forgive us our trespasses,' there was included the love which had compassion, the love which redeemed. 'A fair landscape borrows double beauties when it is seen in the light of God's pardoning love in Christ. . . . In looking at the alp and the lake and the sunset, we can say, "My Father made them all," and the same Father forgives me "my debts."'[3] The same sense

[1] Coleridge, *Memoir of Rev. J. Keble*, p. 279. [2] S. Matt. xiii. 34, 35. [3] Goulburn, *The Lord's Prayer*, pp. 207, 208. Keble, *The Christian Year*, poem for the Fourth Sunday after Trinity: 'The Groans of Nature.'

must have inspired some mediæval painters in village churches of Cornwall[1] to depict on frescoes implements of agriculture and other homely industries laid at the feet of our Lord, and sprinkled by the blood and water flowing from His wounded side. To those unknown painters—rude, though powerful, as some of their frescoes are—*Orare est laborare* had a deep and sacred significance, as they felt that prayer was a condition of blessing on work, for only so can it be true to say also *laborare est orare.* It may be also that with S. Francis of Assisi they believed 'that he only is a good man at prayer who is equally a good man at labour,'[2] and so they brought their toil into visible connexion with the Redeemer of the world. With ourselves, to say grace reverently, or even at all, before partaking of the food which is alone supplied by the bounty of God, and gifts of skill and strength supplied by Him, is becoming very infrequent. The men who painted and appreciated those old Cornish frescoes would in everything have given thanks.

E. *The recognition by the Church of the Divine presence.*

1. And thus from considering the influence of the constant sense of the Divine presence attained by prayer in the personal life and character, in nature and in the works of man, we pass to the collective sense of that same gracious presence in the Church framed by God 'out of the very flesh, the very wounded and bleeding side of the Son of Man.'[3] Into the material sanctuary we bring the products of nature and of art, believing that if the Church of

[1] As at S. Breage and Lanivet.
[2] Quoted by J. S. Brewer, *Monumenta Franciscana,* p. xxxii.
[3] Hooker, *E. P.* v. lvi. 7.

living souls, 'the highest and truest society that can be between man and Him Which is both God and Man in One,'[1] is loyal to its ideal, nature and man through that Church can make response to God for His gifts. They are offered to Him. From Him they are received back again as fresh instruments for sacrifice, fresh avenues of revelation of the Truth as it is in Jesus, and therefore fresh occasions for joy:

> All Thy works shall give thanks unto Thee, O LORD;
> And Thy saints shall bless Thee.[2]

But the Church as a body can only become conscious of the presence, which is her chartered possession, as by constant acts of worship, and prayer in private as well as in public, her members live in the sense of that presence, and then in the fulness of life bear together their witness to it. In the Sermon on the Mount nothing is said of the activities of the Church, or even of its sacred influence, until the beatitudes are completed. Of these beatitudes the first includes the Lord's blessing on 'the poor in spirit,'[3] on those who own the deep sense of dependence which prompts alike adoration, thanksgiving, intercession, and petition for personal needs. The Divine Master meant His first disciples, and through them the Church in all time, to learn that the Divine presence is the starting-point; that the Church is a spiritual temple bearing the inscription, *ad majorem Dei gloriam*; that 'character precedes power'; that 'the Church herself, and not her work, is the great mission to the world'; and that something is lacking 'until she spares neither labour nor sacrifice to exhibit a more perfect representation of that Divine life and love without which all she either does or suffers, or tells of her doing and suffering, is no

[1] Hooker, *E. P.* v. lvi. 8.
[2] Ps. cxlv. 10.
[3] S. Matt. v. 3.

more than "sounding brass or a clanging cymbal."'[1] But when this lesson is learnt, the Church compact of the lives of men who by acts of prayer maintain fellowship with the Unseen, and can 'endure as seeing Him Who is invisible,' will be acknowledged as

> The city reared by pierced hand
> Where various energies conspiring meet,
> Where love is royal, and where force is sweet,
> And goodness proves its right to high command,
> And virtues widen through their second birth,
> And meek souls reign, inheriting the earth.[2]

2. We do not, indeed, need less work, but we do need far more worship of which the outward form, arrayed in all its beauty of language, ritual, art, and music, should express the offering of the bodies of its members, kept in their consecration through the communion of their spiritual nature with God through prayer. We do need less of the incessant whirl of committees, and multiplied organisations, and more space to cultivate the spirit of meditation, and prayer, of Christian converse and sympathy, through which the energy flows to animate the organisation about which we are so deeply anxious. A cathedral church, for instance, is popularly regarded only as a place for great diocesan gatherings, or evangelistic preaching, or as a centre of diocesan machinery, or a school of sacred music, or a field in which architecture may be studied, or minute and useful research into ecclesiastical antiquities pursued. It does, indeed, embrace all these objects within its scope, and others also as worthy and as serviceable. But the cathedral foundation, and the cathedral church which is the result of the foundation,

[1] The impressive words on this subject of Dr. Milligan, *The Ascension and Heavenly Priesthood of our Lord*, Lect. vi., pp. 279-294, deserve serious attention.

[2] Dr. Bright, *Iona and other Verses*, poem on S. Magnus' Cathedral in the isles of Orkney.

have first of all a function of worship, intercession, devotional study, and spiritual converse gathered up in chapter to fulfil. 'In cathedral and collegiate churches and colleges, where there are many priests and deacons, they shall receive the Communion with the priest every Sunday at the least, except they have a reasonable cause to the contrary,'[1] is a rubric embodying the deepest of principles. It means that, in the mother church of every diocese, the central act of worship is to be found in the celebration of the Holy Communion; that in this church, pre-eminently, the ideal of the Christian life as one of fellowship with God in Christ, and of the whole society as 'one bread, one body, for we all partake of the one Bread,'[2] is to be manifested; and that then the other acts of public worship are to be regarded as strengthening the Eucharistic union between the glorified Lord and the members of His body. Such a constant round of services and succession of Eucharists as was intended to be the rule of great churches such as Lincoln or Salisbury in the middle ages was too elaborate; in its practical working it broke down; and most sympathetic investigators have to allow that in the sixteenth century 'the glory was fast departing.'[3] But, whatever the failure, the original ideal was noble. And it would be deplorable if the ideal of worship and communion which, in the rubric just quoted, the Church of England holds up before its cathedral chapters, were thrown into the shade by other activities however useful. 'Praise and prayer offered continually by true men lifting up holy hands must be the central unchangeable function of a cathedral institution.' . . . 'Every single person in his ministering in that great house of God should know that his whole service from morning to night is

[1] Rubric at the close of the Communion Office.
[2] 1 Cor. x. 17.
[3] Chr. Wordsworth, *Mediæval Services in England*, p. 55.

God's.'[1] Such were Archbishop Benson's last public words on cathedral foundations.

For in every cathedral church intercessory prayer at the altar, and in the choir where the litany as well as the Divine service will be duly honoured, should be felt to be of the essence of worship, which craves for its own completeness in the full response of all mankind.[2] There, if anywhere, should be that care of character so constantly brought into contact with God, which makes communions fruitful and intercession powerful with Him. There, too, men should expect to find such intelligence and breadth and sympathy as can, in intercession, and especially in the litany, embrace the needs of the Church and the State, while entering as heartily, when requests are made for prayer, into personal and local needs. But if this ideal is to be reached, there is need of real joy in the cathedral service, constant self-denial, constant co-operation between the clergy and the choir and the laity in this common offering to God on behalf of His Church.

And the effect on character will be deep. In the *Serious Call* no portrait is more beautifully drawn than that of Ouranius, 'a holy priest, full of the spirit of the Gospel, watching, labouring, and praying for a poor country village. Every soul in it is as dear to him as himself, and he loves them all as he loves himself, because he prays for them all as often as he prays for himself.' But Ouranius had not been ever thus. Once 'he had a haughtiness in his temper, a great contempt and disregard for all foolish and unreasonable people; but he has prayed away this spirit, and has now the greatest tenderness for the most obstinate sinners, because he is always hoping that God will sooner or later hear those prayers that he

[1] *Archbishop Benson in Ireland*, pp. 57, 113.
[2] The thought finds expression in Heb. xiii. 15, 16.

makes for their repentance.'[1] Such happy effects which 'a devout intercession' produced in the life of Ouranius are not confined to the clergy: they shine as brightly in many of the laity,

> Who love upon their knees
> To linger when their prayers are said,
> And lengthen out their litanies,
> In duteous care for quick and dead.[2]

3. In such intercession bonds of unity are formed. As through prayer we rise into a sphere higher and purer than that in which petty jealousies and misunderstandings, resentments, and petty slights, and gossip flourish, the selfishness at the root of these faults cannot survive. In His presence, Who is the Eternal Love, barriers to the outflow of love to others are removed from the heart. In His presence, Who is the Eternal Truth, 'falseness of heart,' which 'privately whispers anything to the prejudice of another,' is discovered to ourselves by 'the true charity of intercession.'[3]

And such love takes a definite shape. Social courtesies, considerateness, little acts of kindliness, readier sympathies with joy as well as sorrow, sometimes so beautiful in their manifestation around cathedrals in our own day, as they were indicated long ago in their ancient statutes,[4] follow in its train. And those, who receive from ourselves these tender services for the Lord's sake, remember us also before the Throne. In time, the whole social life of a city, a district, or a parish may be transformed by this wonderful, although silent influence, while it consecrates friendship as, perhaps, nothing else can hallow it. Such fellowship forms part

[1] Law, *A Serious Call*, pp. 258, 259.
[2] Keble, *Lyra Innocentium*, 'To all friendly readers.'
[3] Law, *A Serious Call*, pp. 270, 271 (Character of Susurrus).
[4] Archbishop Benson, *The Cathedral*, pp. 39-41, 147 ff., gives a few examples.

also of the joy of worship, while, if it is absent, worship is marred.[1]

On a scale yet larger, the prayer of the Church as a whole carries with it an influence which it is bound to exert. Among the prayers of the Egyptian Bishop Sarapion, the friend of S. Antony and S. Athanasius, 'life' is a striking note. 'We beseech Thee make us living men.' 'Make one living Catholic Church.'[2] Surely such prayers are needed now in the face of the obligations laid on churchmen to discharge, in the true spirit of Jesus Christ, their obligations as citizens of the State; to recognise wisely and firmly social duties; to plead for the pardon of sin national and social; to resolve by intercession, and example, if they can do no more, to stay the plague of impurity and intemperance, of dishonesty and injustice, of indifference and half-hearted service. In a more limited sense, such corporate intercession pleads for guidance and power in directing and accomplishing the efforts which it inspires churchmen to make. In offering such prayers, we receive an education. A man who really intercedes with the expectation that God will hear and answer, must begin at least to think seriously of the persons and work included in his prayers. And, thus, a life once hemmed in by narrow associations and mechanical routine broadens out, and finds that in a larger world it too has a work awaiting its aid to be accomplished.

4. Inseparable also is the link between worship and missionary energy claiming the whole world for the service of the great King. In its temple worship, thoughts beyond their time were indeed given to the noblest spirits in the Church of Israel, as the choir sang in the great festal hymn:

[1] 'Nisi tempore pacis non bene colitur pacis Auctor.' Henry of Eastry in *Litterae Cantuarienses*, vol. i. p. 132, Rolls Series.

[2] Bishop Sarapion's *Prayer Book*, pp. 25, 61, 63, etc.

O worship the LORD in the beauty of holiness:
Tremble before Him, all the earth.
Say among the nations, The LORD reigneth:
The world also is stablished that it cannot be moved:
He shall judge the peoples with equity.[1]

It is out of the sanctuary in which the spiritual energy is received to do the work that the resolution to carry it out proceeds. It was, we know, while prophets and teachers at Antioch 'ministered to the Lord, and fasted,'[2] attaching themselves to the throne of God, detaching themselves from the world and self-interest, that the Holy Ghost 'separated' Barnabas and Saul for 'the work whereunto He had called them,' and, with the blessing and prayers of Christ's ministering servants, the larger missionary work of the Church began, and it was said among the nations, 'The LORD reigneth.' No missionary centre was more potent than Iona. To Iona we owe some of the finest elements in our own Christianity. But Iona was so illustrious a missionary centre because it was a home of worship, meditation, and prayer.[3] Such intercession does not only help missions. It reacts upon the empire. In all its nobler forms, the recognition of responsibility for the colonists and native races dependent upon Great Britain must, to the Christian, appear as an answer to these prayers.[4]

[1] Ps. xcvi. 9, 10.

[2] Acts xiii. 1, 2.

[3] In Adamnan's *Life of S. Columba*, bk. I. c. 37, there is a striking illustration of the cheering power of intercession. The brethren, in returning from the harvest-field, felt that their loads grew lighter because of the thoughtful prayer of their aged master.

[4] Bishop Westcott's noble words on 'Imperial duty,' *Lessons from Work*, pp. 382, 383, illustrate this idea.

F. *Prayer, a preparation of character for life beyond the grave.*

There is yet one other influence on character exerted by prayer. It opens out the vista of the eternal future. It bids us when the power of sense is strongest, when the presence of material interests is all-absorbing, to 'look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.'[1] 'Our churches,' Canon Liddon once said, 'are the temples of the invisible; they are temples of the future life. Within these blessed walls the knowledge that is gathered bears, directly or indirectly —all of it—upon another world. Within these walls, character is moulded in that type which alone will be happy, could be happy in another world. Here, too, are learnt habits and occupations which will be the only permissible ones hereafter,—without sympathy with which heaven would be hell . . . prayer and praise offered here are anticipated communications with Him Whom we shall then see, as we humbly hope, face to face.'[2] And, as in public worship, the Sacraments, and the reading of the Holy Scriptures, those 'letters from the heavenly country,' and the prayers mould our nature for the life beyond the veil, and then for the resurrection and the beatific vision, so public worship and its sacramental rites can only do their appointed work, when we allow them to become the energies that animate and sustain us in the secret prayer which, in the eternal order, will be openly rewarded. When tempted to despond because of past failures and present difficulties, let us recollect that

[1] 2 Cor. iv. 18.
[2] *Sermons on Some Words of S. Paul*, pp. 151-153.

the Divine command, 'Men ought always to pray, and not to faint,'[1] implies also the gift of Divine power and Divine blessing. 'In building up ourselves on our most holy faith, praying in the Holy Ghost,' let us ask that some glimpses into the future, when deepest aspirations for communion with God will, at last, be satisfied, may be granted to encourage and strengthen us. With one such glimpse, recorded in immortal verse,[2] we commit this solemn subject to His merciful judgment, 'in Whose hand are both we and our words,'[3] to pardon what is amiss, and to bless in ways, known only to Himself, what is according to His will:

> Then 'Glory to the Father, to the Son,
> And to the Holy Spirit,' rang aloud
> Throughout all Paradise; that with the song
> My spirit reel'd, so passing sweet the strain.
> And what I saw was equal ecstasy:
> One universal smile it seem'd of all things;
> Joy past compare; gladness unutterable;
> Imperishable life of peace and love;
> Exhaustless riches, and unmeasured bliss.

---

[1] S. Luke xviii. 1.
[2] Dante, *Il Paradiso*, canto xxvii. 1-9 (Cary's translation).
[3] Wisdom vii. 16.

INDEX OF SUBJECTS

Abraham, prayer and faith of, 13, 14, 192, 193.
Accidie, 303, 347.
Alfred the Great and prayer, 330.
Almsgiving and prayer in Christ and Christians, 151, 152.
Andrewes (Bishop), devotions of: their character, 229, 252.
Answers to prayer: sometimes delayed, 305-307; encouragements in regard to the Church and the Empire, 325-329; higher purposes achieved through apparent refusals, 330, 331.
Augustine (S.): praise, 215; his earlier prayers, 320, 321; his mother's prayer, 330.

Bacon (Lord), prayer of, 31.
Benson (Archbishop): growth in power due to prayer, 25; his sense of the energies of intercession, 327 *n.*
Bible, the: its witness to prayer; language of in prayer, xii.
Bickersteth (J. L.), a Rugby boy: his prayer, 232.
Buddhists and prayer, 10, 11.
'Bush Brotherhood,' the, and prayer, 327, 328 *n.*
Butler (Dean), and counsel to pray, 346.

Cairns (Lord Chancellor), 294.
Canon xv. (1604), 240.
Cartwright and Travers, their narrow view of prayer, 225.
Cathedrals: centres of unity, worship, service, 246, 247, 355-358.
Ceremonial and devotion, 248.
Christ's example in prayer: recognition, as Man, of law of dependence, 142, 143; faith and trust, 143-146; regular habit of prayer, 153-157; experience of vicissitudes of life of prayer, 157, 158.
Christ's teaching on prayer: its growth, 98-101.
'Christian science,' 285, 322.
Church Catholic, the, recognising the Divine presence, 355-358.
Church of Israel, our Lord's recognition of duties towards, 148-151.
Clark (Sir Andrew, M.D.), testifies to value of prayer, 46.
Clarke, Dr. Samuel: sermon on prayer, 31.
Collects, the: their tendency, and Bishop Wilson, 252.
Comprecation, 287-289.
Confession of sin: homage to God, 209, 210; personal, 211-213; corporate, 213-215.
Conservation of energy and prayer, 49-51.
Consort, the Prince: fatal illness of, and prayer, 331.
Contemplation, 173, 185, 258.
Controversy (1871-2) on efficacy of prayer, 31-33.
Cornish churches, frescoes in, 353.
Creation, our view of, and prayer, 350-353.

Daily Services, attendance at, xiii, 239, 240, 254, 302, 318, 319.
Darwin (C.): defective spiritual perceptions, 48, 70, 71.
Departed, the, in Christ: nature of prayer for, 271-277; primitive testimony to use of, 271, 272,

285, 286; Anglo-Catholic testimony, 285, 286.
Devotion: its primary meaning, 186, 251, 252.
Dryness, spiritual: trial of, 302, 303.

Ejaculatory prayer, 319, 320.
Elijah and prayer, 302, 303.
Empire, the British, and prayer, 254.
ἐπιούσιος, meaning of, 278.
Eucharist, the Holy: prayer in the name of Christ, 213-218; praise, 217; thanksgiving, 223; intercession, 225; united prayer, 318, 319.
Evolution, 'mechanical' theories of, 32-35.

Faculty, human, of prayer, 15-20.
Faith: exhibited in our Lord as Man, 142-146; faith in Christians, 43, 44, 191-195.
Family prayer, 258, 259.
Farrar (Dean), 183.
Fasting and prayer: our Lord's example, 151, 152; maintenance of the principle in Christians, 297, 298.
Father, revelation of the, and life of prayer, 85-93; makes habitual sin incompatible with prayer, 186, 187.
Francis (S.) of Assisi and prayer, 353.
Francis (S.) de Sales and *The Devout Life*, xiv, 304.

Gethsemane, prayer of our Lord in, 146-148.
Gladstone, (W.E.): the Psalter, 18; daily service, 240 *n.*
Gloria in Excelsis, 96, 217.
Gloria Patri, 217.
Glory, the divine: meaning of, 216-219; in public worship, 234, 235.
Goreh (Nehemiah), 57 *n.*
Gray (Dr. Asa), belief in prayer compatible with true theories of evolution, 55 and *note*.
Greeks, the ancient, and prayer, 11.

Hamilton, Bishop of Salisbury, and prayer, 189.
Hatherley (Lord Chancellor), 235, 240.
Hausa, proverb, 184.
Herbert (George), 330.
Holy Spirit, the: aid of in prayer, 129-135; His activity within the Church, 263, 264; his titles suggestive of prayers, 264-266.
Hope in prayer, 195-198.
Hopkins, Dr. (organist of the Temple Church), 249 *n.*
'Hospital test,' the, 32, 43, 69, 70, 334.
Human insignificance a difficulty in prayer, 61-65.
Humility in prayer, 202-204.

Immanence of the transcendent, personal God, 17, 53-55.
Importunity in prayer, 204-206.
Incarnation, the, and the example of the Incarnate Lord, 139-143, 278; the Lord's Prayer a witness to the reality of, 162, 163.
Inconsistency and superstition, 295-297.
Indecision, effect of on prayer, 293, 294.
Intercession, the, of our Lord, 114-116.
Intercession of the Holy Spirit, 126, 127; realised fully in communion with the Church, 128, 129, 237.
Intercession, examples of in Holy Scripture, 14, 224, 225; Divine power for, 225; responsibility of, 226, 227, 332, 333; a condition of moral rights over men, 230; range of, 269-271; sense of unworthiness in, 308; effects in character, 357; and unity, 358.
Invitatory psalm, xcv., teaching of, 249-251.
Invocation of saints, 286-289.
Iona, its worship and its missions, 360.

Jowett (B.): views on prayer, 56.

Keble (J.), some spiritual experiences of, and prayer, 265, 266, 345, 347, 352.
Kingsley (C.), and prayer for rain, 68.

Languages, effect of prayer in the vernacular upon, 134.
Lawrence (Brother), sayings of, 295, 338.
Litany, the: its value, 228, 229.
Lord's Prayer, the: a great gift, 160-162; its spirit, 163; delivery by Christ, 164-166; language, 166; position in the worship of the Church, 167-170; in private devotion, 170, 171; in English Prayer Book, 171, 172; moral and spiritual results of using it, 173-176; the doxology, 174; its power, 253, 254; its petitions for spiritual and temporal blessings, 261, 262, 278.
Love in prayer, 199-201.

Mackenzie (Bishop) and the General Thanksgiving, 222.
Magnificat, the, 215, 217.
Marriott (C.), *Hints for Private Devotion*, 291.
Martyn (Henry), and prayer in suffering, 349.
Meditation, practice of, 255-258; books useful for, 258 *n.*
Missions, Foreign, and intercession, 326, 327; and worship, 360.
Monsell (Harriet), 326.
Müller (George), and his orphanages, xii, 328 *n.*
'Mundanus,' a character in Law's *Serious Call*, 253.
Music and devotion, 248, 249.

Name, the Divine, Hebrew use of, 102-104.
Name of Christ, and prayer in the, 101-105; an instrument of power, 106; but contingent on a life of fidelity, 107, 108; and of co-operation with Christ, 109, 110; guided by the Holy Spirit, 111, 112, 119-122; lifting us to the Father, 113, 134; the earlier teaching of our Lord confirmed, 316-318.
Newman (J. H.): his witness to the reality of faith, 33.
Newton (Isaac), 301.
Nursing, improvement in, and prayer, 42.

Origen, and the invocation of saints, 288.
'Ouranius,' a character in Law's *Serious Call*, 357, 358.

Parish Church, the: a symbol of eternal realities, 242, 243; unity through its worship, 246, 247; a temple of the invisible, 361.
Pasteur, a believer in prayer, 46.
Patteson (Bishop), 348, 349.
Perseverance, final, prayer for, 265, 266.
Personality of God, and human personality, 15, 18-21, 59, 60.
Persons, the Three, in the Unity of the Godhead: prayer to, 93-97.
Praise, 215-219.
Prayer: its solemnity and magnificence, 5; true idea of, 8-10; universality, 10-11; necessity, 20-25; efficacy of, 26-29, 187-190; the principle of correspondence, 41-43, 47; spheres of, 44-46; creed, the, essential to its fulness, 73-75; its growth coincident with the growth of revelation, in the Old Testament, 78-85; in the New Testament, 85-93; in the Name of Christ, 105-114; assurance in prayer due to joint action of the Mediator and the Holy Spirit, 122-126; example of our Lord in, 137-159; Divine guidance needful, 167; aid of the Lord's Prayer, 172, 173; need of spiritual correspondence with God, 184-190; a matter of duty, 204, 233; importunity, 204-206; its division, 209-233; in early morning, 221; united prayer, 244-246; connexion between public and private, 249-252; family prayer, 258, 259; definiteness and effort, 264-268; hindrances and trials, 290-309; the Divine promises to, 310-333; influence in action, and in suffering, 337-348; on our view of nature, 348-353; and of the Church, 353-358; its training for life beyond the grave, 361, 362.
Predestination and prayer, 57-59.
Presence of God: illustrations of the power of the sense of, 341-343;

in singleness of aim, 342-345; in estimate of our true position, 345-346; in stability, joy, and simplicity, 346-348.
Priest ministering in worship, value of, 246, 247.
Private prayer, 250-258.
Providence of God, Christian doctrine of, 35-38, 183.
Psalms, the: their witness to real communion with God in prayer, 17-19, 35, 36, 71, 83-85; God's immanence, but no pantheism, 17; expressions of faith, 173-176; of hope, 196-198; of love, 200, 201; their ideals, 207, 208; confessions of sin, 209, 210, 214; praises, 219; thanksgivings, 219; chanting of in private devotion, 222; the Incarnation, a response to the yearnings of the Psalmists, 236, 237, 243, 244; encourage prayer for spiritual blessings, 262; character must correspond with prayer, 292, 293; reliance on the promises of God, 312-318.
Psalms lxxxviii. and lxxxix.: their significance, 305.
Psalm cxix., and 'the Little Hours,' 199.
Public worship, and the witness of the Church, 238-240; an enrichment of life and work, 240-242; the joy of, 244.

Quam Dilecta, Psalm lxxxiv., 243.
Quietism, tendencies towards in prayer, 28, 185.

Reverence, 4, 77, 78, 202, 203, 311, 337, 352.
Revised version, quotations from, xii.
Roberts (Earl), and the soldier's prayer, 329.
Romanes (G. J.), loss of and return to faith and prayer, 2, 3, 51, 76.
Russian Church, some characteristics of, 106, 107, 333.

Sacrifice, 96.
Salesian Fathers: their work in its origin, an illustration of the power of prayer, 327.
Selah, meaning of, 209, 210.
Selwyn (Bishop John), and humility in prayer, 203-204.
Sergieff (Father John), love of prayer, 323.
Sick persons, prayer for, 284-286.
Sisterhoods, the growth of, the result of prayer, 326.
Spencer (Herbert), 70, 71.
Spiritualistic tendencies in philosophy, 34.

Tabernacle, the, 'a tent of meeting,' 242, 243.
Te Deum, the, 217.
Temporal blessings, petitions for, 278-285.
Tennyson, and the love of God, 182, 183.
Thanksgiving, 219; why ignored, 221.
Theological virtues, the, 190, 191.
'Trent,' the affair of (1861), and prayer, 331.
Trinity Sunday, and worship, 138.
Trinity Sunday, proper preface for, 215.
Tyndall (Professor), 32, 334, 335.

Unchangeableness of God, and prayer, 59-61.
Unforgiving temper, a check on prayer, 298, 299.

Victoria (Queen), her belief in prayer, 328, 329.
Vigils, 213, 214.
Volition, the Divine and human in prayer, 15, 20, 38-43.

Wandering thoughts, 300-305.
Weather, the, and prayer, 68.
Wilson (Bishop), spiritual experiences of, 265, 299.
Wisdom, the gift of, 201, 202.
'Wise, the,' in Israel, 306.
Wright (Henry, Prebendary), and answered prayer, 267.

INDEX OF PASSAGES IN HOLY SCRIPTURE REFERRED TO

I.—OLD TESTAMENT

	PAGE
Genesis i. 26, 27, 28,	18, 279
ii. 7,	89
v. 24,	339
vi. 9,	339
xii. 3,	103
xvi. 13,	341
xvii. 1,	80, 339
xviii. (the whole),	13
xviii. 21,	209
25,	80
xxv. 26,	103
xxvii. 36,	103
xxxii. 26, 28, 29, 30,	14, 24, 74
Exodus iii. 6,	176
13,	74
14, 15,	103
xv. 11,	81
xxiii. 12,	149
xxix. 43, 44,	242
xxxii. 32,	224
xxxiii. 11,	341
xxxiv. 6, 7,	313
Leviticus xix. 1, 9-12,	81
Numbers xvi. 47, 48,	224
xxii. 26,	61
Deuteronomy v. 14,	149
vi. 4, 5,	93, 176
12,	220
viii. 10, 11, 14,	
17,	220
xxix. 10,	339
Joshua v. 8,	176
vii. 9,	211
1 Samuel xii. 23,	224
2 Samuel xii. 24, 25,	103
1 Kings viii. 27-29,	242
1 Kings viii. 29,	244
38,	213
xvii. 1,	103, 340
xviii. 37-39,	103
xix. 4, 13-18,	302, 304
2 Kings vii. 19,	325
1 Chronicles v. 5,	238
xxix. 14,	238
2 Chronicles vii. 12,	244
Nehemiah ii. 4, 6, 8,	320
Job xlii. 6,	175
Psalms i. 2,	255
ii. 7, 8,	115
iv. 6,	309
viii. 3-6,	61, 62, 63
ix. 12,	202
x. 12,	202
17,	66, 130
xvii. 3, 6, 15,	82, 293
xviii. 20-26,	61, 199
xx. 2,	314
xxi. 1, 6,	314, 347
xxii. 3, 4,	83
9, 21, 27-31,	145
xxiv. 3, 6,	208, 211
xxvii. 4, 5, 8,	243, 337
xxx. 6, 7,	295
xxxi. 19,	314
20,	211
24,	315
xxxii. 5,	209
6, 7,	210
xxxiii. 4, 5,	65, 309
xxxiv. 5,	24
1-10,	220
17,	314

PAGE

Psalms xl. 7, 8, . . . 146
10, 11, . . 215
xli. 4, . . . 265
xlii. 2, 5, 11, . 82, 162, 175, 197, 313
xlvi. 7, . . . 281
l. 23, . . 176, 221
li. 1, 2, 9, 10, 15, 17, . . 212, 313
lvi. 3, 4, 8, 9, 10-13, 21, 231, 232, 262
lvii. 7, . . . 347
lx. 4-6, . . . 83
lxii. 1, 2, 5, 9, 12, 28, 268, 315
lxiii. 1-6, 8, 17, 20, 200, 236, 237
lxv. 1, 2, 5, 9, 41, 71, 173, 265, 282
lxvi. 13, 14, . . 250
16-20, . . 136
lxxi. 1, 2, 4, 5, 22, 194, 196
17-20, . . 83
lxxiii. 2, 13-28, . 312, 323
lxxvii. 1-4, 10, 13, . 302, 305 307, 316
lxxviii. 2, . . . 351
lxxxiv. 2, . . 17, 313
lxxxv. 10-13, . . . 281
lxxxvi. 1-7, 4, 9-13, 4, 177, 219, 309
lxxxviii. 1, 13, . . . 305
lxxxix. 1, . . . 305
xci. 14-16, . . . 315
xcv., ... 249
xcvi. 8, 9, 10, 11-13, 84, 249, 360
xcix. 8, . . . 268
ciii. 1, 2, 19, 20, . 219, 273
civ. 1, 31, 34, 35, 42, 85, 219
cvi. 4, 5, . . . 179
cix. 4, . . . 153
cxvi. 1, 2, 10, 11, . . 315
cxix. 94, 96, 129, 170, 77, 89, 181, 197
cxxxviii. 3, 8, . . 84, 198
cxxxix. 14-16, . . . 89
cxliii. 1, 7, 8, 5, 84, 302, 314
cl. 1, . . . 256

PAGE

Psalms cxlv. 2, 10, . 103, 355
cxlvii. 2-5, . . 64
cxlviii. 2, . . . 273
Proverbs i. 6, . . . 306
xv. 8, . . . 316
xviii. 10, . . . 77
xxx. 4, . . . 74
Ecclesiastes iii. 11, . . 229
Isaiah i. 26, ... 35
vi. 5, ... 176
vii. 13, ... 188
viii. 13, ... 104
xxxvii. 16, ... 281
xl. 31, ... 339
xliii. 15, ... 103
liii. 4, ... 153
lvii. 15, ... 202
lviii. 2, 13, . . 104, 187
lxiii. 1, 7, 8, 9, 16, . 81, 86, 173, 224
lxiv. 7, ... 189
lxv. 16, ... 20
24, ... 316
Jeremiah i. 5, . . . 89
xv. 1, ... 224
16, ... 256
xviii. 5-10, . . . 58
18, ... 306
xxii. 28, . . . 103
xxxii. 16-25, . . 173
39, . . . 178
Lamentations iii. 44, . . 303
Ezekiel i. 28, . . . 176
xxxvi. 23, . . . 104
37, . . . 308
Daniel x. 4-8, . . . 176
12, . . . 312
Hosea x. 2, ... 199
xi. 1, ... 85
Joel ii. 12-18, 26, 28, 32, 61, 68, 94
Amos iv. 15, ... 230
vii. 2, 5-6, . . 230, 328
Habakkuk i. 1, . . . 312
ii. 1, . . . 312
iii. 2, . . . 307
Zephaniah iii. 9, . . . 134
Zechariah iii. 1, . . . 290
Malachi iii. 6, . . . 303

II.—DEUTERO-CANONICAL BOOKS

	PAGE
Tobit xii. 8,	151
xiii.,	244
Wisdom vi. 12,	202
vii. 15, 16, 22-29,	202, 362
viii. 21,	24, 201
ix.,	24, 201
Ecclesiasticus iv. 11-19,	202
Ecclesiasticus xv. 20,	187, 293
li. 13-22,	24
Baruch iv. 2-v. 9,	244
1 Maccabees i. 54-59,	149
iv. 36-59,	149
2 Maccabees x. 5-8,	149

III.—NEW TESTAMENT

	PAGE
S. Matthew iii. 17,	278
iv. 3,	278
4,	142
v. 3, 8, 17, 18,	122, 150, 354
vi. 2, 5, 6, 7-9, 13, 16, 32, 22, 66, 93,	100, 152, 164, 174, 199, 250
vii. 7, 8, 79, 100, 316	
11,	264
viii. 8, 9, 13, 17,	144, 153, 191, 195
ix. 2, 38, 157, 196,	270
x. 30,	37
xi. 3, 4, 5,	46
12,	321
27,	88
xii. 38, 39,	43, 69
xiii. 34, 35, 58,	43, 191, 352
xiv. 22,	154
xv. 27, 28, 101,	144, 191
xvi. 19,	307
xvii. 24, 25,	149
xviii. 16, 19, 20,	100, 221, 318, 327
xxiii. 2, 3,	149
xxvi. 26, 27, 39, 42, 49,	147, 158
27,	107
41, 44,	22, 205
xxvii. 43,	144
xxviii. 18, 19, 20,	93, 94, 105, 118, 318
S. Mark i. 21-24, 38,	153, 205
ii. 1, 27,	149, 241
S. Mark iii. 13,	99
ix. 22-24, 29,	195, 196, 298
x. 52,	191
xi. 22-24, 25,	298, 317
xiv. 36, 38, 39, 41,	147, 168, 204, 205
S. Luke i. 3, 19, 35, 38, 47,	119, 144, 165, 215, 347
ii. 19, 25, 38, 41,	79, 148, 256
iii. 21,	119, 153
iv. 1, 14, 16,	142, 149, 158
v. 15, 16, 17,	153, 192
vi. 12, 13,	153, 155
viii. 48,	191
ix. 18, 20, 21, 28, 29, 51,	155, 158, 165
x. 21,	158
xi. 1, 2, 11, 13,	79, 100, 155, 165, 169, 263, 323
xii. 7,	37
xv. 6,	116
xvii. 13, 19, 20,	186, 191
xviii. 1, 7, 8, 9, 14, 15, 41, 8, 13, 22,	101, 135, 165, 203, 362
xxi. 19, 36,	22, 206
xxii. 20, 31, 32, 53,	198, 226
xxiii. 42,	186
xxiv. 32, 45,	92, 258
S. John i. 3,	53, 108, 317
9,	54
18,	22, 79
iv. 23, 24,	74
v. 14, 15,	311
17,	42

PAGE

S. John vi. 29, 193
44, 191
vii. 17, 27
viii. 28, 29, 145
30, 193
ix. 31, 33, 125, 186
x. 22, 146
24, 43
xi. 9, 219, 325
41, 158
42, 115
xiii. 34, 212, 225
xiv. 8, 86
9, 86
9-11, 87
11, 94
13, 14, 104, 105
16, 17, 122
18, 22
23, 104
xv. 7, 107, 198, 293, 317
8, 108
14, 15, 293
15, 16, 109, 199
xvi. 13, 111, 118
23, 24, 102, 111, 113, 318
25, 118
26, 88
27, 99, 111, 112
28, 113
30, 104
xvii. (as a whole), 15, 105, 163
17, 128, 281
20, 156, 226
21, 178, 307
xix. 30, 145
Acts i. 4, 118
8, 238
14, 318
24, 318
ii. 1, 318
21, 94
23, 118
33, 119
iii. 1-6, 105
iv. 12, 105
23-31, 129
vii. 59, 60, 94
ix. 13, 14, 94
x. 4, 151
xiii. 1, 2, 129, 360
xvi. 7, 237

PAGE

Acts xxi. 14, 169
xxvii. 22-25, 348
Romans i. 1, 293
16, 17, 82
18-21, 216
iv. 11, 148
19, 192
9-25 192
v. 5, 197
6, 198
vi. 17, 88
vii. 27, 38
viii. 5, 6, 206
9, 10, 123, 177, 263, 332
15, 168
21, 127
22, 127
25, 127
26, 123, 124, 127, 172
27, 128
28, 37
32, 92
34, 123, 127
x. 8-13, 94
xi. 33, 91
36, 37
xii. 1, 238, 241, 343
2, 199
12, 22, 300
xiii. 12, 92
xiv. 17, 108
18, 174
xv. 1, xi, 11
xvi. (the whole), 201
1 Corinthians i. 2, 3, 94
7, 237, 275
ii. 9, 277
10, 128
11, 94
12, 131
16, 313
x. 17, 356
31, 342
xii. 3, 132
7, 225
8, 261
xiv. 15, 133
18, 253
25, 249
2 Corinthians i. 11, 230
17-21, 323
20, 90, 197
iii. 5, 254

	PAGE
2 Corinthians iii. 16,	263
17,	130
18,	5, 340
iv. 4,	344
v. 4, 8,	274
viii. 9,	152
xii. 8,	94
xiii. 9,	329
14,	95
Galatians ii. 20,	159
iv. 4,	148
6,	20, 168
vi. 2,	304
16,	182
Ephesians i. 4, 5,	58, 91
11,	77
10,	53
15,	226
18,	122, 152, 238
ii. 9,	191
18,	113, 168
22,	263
iii. 9,	92
10,	36
11,	198
12,	113, 198
14,	226
15,	79, 258
18,	132
iv. 31,	298
v. 1, 2,	239, 298
vi. 18,	226
Philippians i. 6,	276
9,	254
11,	108
23,	274
ii. 5,	152
6-8,	142
8,	112
12, 13,	58
iv. 5, 6,	259, 263
8,	331
Colossians i. 9,	131
16, 17,	53
24,	330
ii. 3,	163
7,	221
1 Thessalonians iii. 11, 12,	94
iv. 3,	321
v. 16-18,	220
17,	22, 341
23, 24,	206, 276
2 Thessalonians ii. 16, 17,	94

	PAGE
2 Thessalonians iii. 5,	95
1 S. Timothy i. 12,	94
ii. 1,	226
3, 4,	227
2 S. Timothy i. 7,	265
ii. 26,	152
S. Titus i. 1,	320
Hebrews ii. 10,	350
16, 17,	139
iii. 2,	144
iv. 12, 13,	4
14-16,	143
v. 1,	269
7,	143, 153
8,	92, 99
9, 10,	329
vi. 11, 12, 15,	307
vii. 25,	205
ix. 13,	12
24,	120
28,	181
x. 4,	12
7,	146
22,	125
29,	265
xi. 6,	4
16, 17,	139
27,	193, 257
xii. 2,	144
xiii. 15, 16,	357
S. James i. 5,	24, 194, 201
6,	58, 195
7, 8,	296
17,	232
iii. 9,	89
iv. 4,	199, 266
6,	202
7,	190
v. 7, 8,	305
14,	284
16,	46, 199
17,	58
1 S. Peter i. 2,	237
17,	90, 91, 168
ii. 5, 9,	225
9,	162, 239
iii. 8-12,	299
13,	12
15,	7
18,	153
iv. 9,	89
11,	344
19,	36

	PAGE
1 S. Peter v. 5,	202
1 S. John i. 3,	199
5,	57, 75, 320
9,	314
ii. 1,	126
15,	152
iii. 2,	92
16,	225
16-18,	224
18-23,	199
21, 22,	188, 293
iv. 4,	263
10, 11,	224
14, 15,	95
v. 14, 15,	72, 188, 199, 263, 311
1 S. John v. 16,	224
18,	188
S. Jude 20,	129, 261
The Revelation iii. 14,	198
iv. 2-11,	216
v. 6,	115, 216
8,	299
13,	216
vi. 9-11,	274
xiv. 13,	274
xv. 3, 4,	249
xix. 1, 2,	249
xxii. 1,	265
4,	341

INDEX OF COUNCILS, AUTHORS, AND BOOKS REFERRED TO

[Note.—*The date is not added to the name of a living author.*]

Adamnan, Abbot of Iona, century vii., 360.

Ambrose, S., Bishop of Milan, century v., 216.

Andrewes, Lancelot, D.D., Bishop of Winchester, century xvii., 90, 133, 136, 182, 229, 252, 270, 272, 282, 286, 310.

Apostolical Constitutions, century iv. (?), 174.

Argyll, the eighth Duke of, century xix., 32, 44, 48, 70, 335.

Aristides, Christian Apologist, century ii., 227.

Athanasius, S., Archbishop of Alexandria, Doctor of the Church, century iv., 46, 94, 97, 277.

Augustine, S., Bishop of Hippo, Doctor of the Church, century v., v, 30, 170, 173, 190, 193, 215, 286, 318, 321, 330.

Bacon, Francis, Baron Verulam, Lord Chancellor, century xvi.-xvii., 43.

Balfour, Right Honourable A. J., LL.D., 33.

Barrow, Isaac, D.D., Bishop of S. Asaph, century xvii., 286.

Barry, Alfred, D.D., Bishop, 164.

Basil, S., Bishop of Caesarea, and Doctor of the Church, century iv., 95, 119.

Batiffol, P., L'Abbé, 170, 214.

Bellars, Rev. W., M.A., Vicar of S. John's, Margate, century xix., 222.

Benson, E. W., D.D., Archbishop of Canterbury, century xix., 25, 28, 39, 47, 65, 67, 162, 171, 181, 200, 216, 227, 257, 276, 286, 327, 358.

Benson, Margaret, 285.

Benson, Richard Meux, M.A., Student of Christ Church, Oxford, Mission Priest of the Society of S. John Evan., Cowley, ix, 108, 317.

Bernard, J. H., D.D., Archbishop, King's Lecturer in Divinity in the University of Dublin, 37.

Bernard, T. D., M.A., Canon and Chancellor of Wells Cathedral, 107, 114.

Bickersteth, E., D.D., Bishop of South Tokyo, century xix., 76.

Bingham, Joseph, M.A., Rector of Havant, author of the *Antiquities of the Christian Church*, century xviii., 95, 96, 170, 220.

Borromeo, S. Charles, Archbishop of Milan, century xvi., 251.

Bramhall, John, D.D., Archbishop of Armagh, century xvii., 274.

Brewer, J. S., M.A., Preacher at the Rolls, century xix., 353.

Bright, W., D.D., Regius Professor of Ecclesiastical History, and Canon of Christ Church, Oxford, century xix., 252, 355.

Brightman, F. E., M.A., Librarian of Pusey House, Oxford, 96, 275.

Browning, Robert, poet, century xix., 3, 166, 266.

Bull, G., D.D., Bishop of S. David's, century xviii., 273.
Burn, A. E., M.A., Vicar of Kindersley, 217.
Butler, J., D.D., Bishop of Durham, century xviii., 10, 22, 59, 341.
Butler, W., D.D., Dean of Lincoln, century xix., 301, 346.

Carr, A., M.A., Vicar of Addington, 46.
Carter, F. E., M.A., Dean of Grahamstown, 133.
Carter, T. T., M.A., Hon. Canon of Christ Church, Oxford, and Warden of Clewer, century xix., 258.
Carthage, Third Synod of, A.D. 397, 96.
Celestine I., Pope, century v., 137.
Central Africa, 245.
Chase, F. H., D.D., Norrisian Professor of Divinity, and President of Queen's College, Cambridge, 100, 126, 164, 166, 168.
Chrysostom, S., Archbishop of Constantinople, and Doctor of the Church, century iv., 93, 124, 152, 169, 171, 246, 277, 286.
Church Missionary Intelligencer, vol. li., 267, 327.
Church, R. W., D.C.L., Dean of S. Paul's, century xix., 15, 55, 82, 91, 239, 252, 303.
Church Quarterly Review, vol. xlvii., 288.
Clement, S., Bishop of Rome century i., 239.
Clergyman, A, *Practical Reflections on every verse of the New Testament*, etc., 258.
Coleridge, Sir J. T., D.C.L., century xix., 347, 352.
Contemporary Review, 32, 42, 59, 335.
Convocation Book of Private Prayer, 252, 286.
Conybeare, F. C., M.A., 104.
Cosin, J., D.D., Bishop of Durham, century xvii., 264, 272, 286.
Cowley Intercessory Manual, ix, 252.
Comber, T., D.D., Dean of Durham, century xvii., 260.
Creation and Redemption, 237.
Crowfoot, J. H., A.M., Canon and Chancellor of Lincoln Cathedral, 17.
Cursive MS. Evan, 604, 169.
Cyprian, S., Bishop of Carthage, century iii., 93, 139, 160, 162, 170, 171, 175, 180, 267, 285.
Cyril, S., Bishop of Jerusalem, century iv., 169, 277, 286, 318.

Dante, Alighieri, Italian poet, centuries xiii.-xiv., 362.
Darwin, C., F.R.S., century xix., 48, 70.
Delitzsch, Franz, D.D., Professor of Theology, century xix., 206.
Dictionary of the Bible, 164, 316.
Dictionary of Christian Antiquities, 214, 272, 287.
Diognetus, the Epistle to, century ii., 227.
Driver, S. R., D.D., Regius Professor of Hebrew, and Canon of Christ Church, Oxford, 41, 63, 82, 314, 315, 316.
Duchesne, L., L'Abbé, 234.

Eagar, A. R., D.D., Vicar of Manaccan, 10, 39, 112.
Edersheim, Alfred, M.A., D.D., Warburtonian Lecturer, 148.
Edward VI., First Prayer Book of, A.D. 1549, 272.

Feild, Bishop, Life of, 327.
Field, Richard, D.D., Dean of Gloucester, century xvii., 287.
Florence, Council of, A.D. 1438-39, 287.
Forbes, W., D.D., Bishop of Edinburgh, century xvii., 272, 287.
Forbes, A. P., D.D., Bishop of Brechin, century xix., 287.
Fortnightly Review, 32.
Francis de Sales, S., Bishop of Geneva, centuries xvi.-xvii., xiv, 217, 302, 304.
Freeman, P., M.A., Archdeacon and Canon of Exeter, century xix., 107.

Galton, Francis, F.R.S., 32.
Gerhard, Johann, century xvii., 37.
Gibson, E. C. S., D.D., Vicar of Leeds, 57, 96, 272, 287.

Gilbert of Hoyland, Abbot of Swineshead, century xii., 321.
Gladstone, W. E., D.C.L., 18, 246, 255, 282, 312.
Goodwin, Harvey, Bishop of Carlisle, century xix., 73.
Gore, Charles, D.D., Bishop of Worcester, 20, 37, 40, 41, 42, 45, 64, 96, 258, 337.
Gott, John, D.D., Bishop of Truro, xiii, 242.
Goulburn, E. M., D.D., Dean of Norwich, century xix., 3, 91, 165, 174, 248, 251, 318, 352.
Grant, A., D.C.L., Archdeacon and Canon of Rochester, century xix., 326.
Gray, Thomas, LL.B., poet, century xviii., 160.
Gregory, S., Pope, century vi., 271.
Guardian, The, 283, 328.
Gutch, C., M.A., Incumbent of S. Cyprian's, Marylebone, 301.

Hall, A. C. A., D.D., Bishop of Vermont, U.S.A., 129.
Hammond, C. E., M.A., Hon. Canon of Truro, and Vicar of Menheniot, 96.
Harnack, A., D.D., Rector and Professor of Church History, University of Berlin, 183.
Hastings' *Dictionary of the Bible*, 13, 37, 102, 164.
Headlam, A. C., B.D., Vicar of Welwyn, 276.
Hefele, C. J., Bishop of Rottenburg, century xix., 96.
Henry of Eastry, Prior of Christ Church, Canterbury, century xiv., 358.
Herbert, George, M.A., Vicar of Bemerton, century xvii., 330.
Hickes, George, D.D., Dean of Worcester, century xvii., 286.
Holland, H. S., M.A., Canon and Precentor of S. Paul's, 144.
Homer, *Iliad*, 336.
Homilies, Book of, century xvi., 52.
Hooker, Richard, M.A., Master of the Temple, century xvi., 1, 9, 21, 68, 141, 143, 168, 173, 209, 217, 223, 244, 245, 247, 282, 353, 354.
Hort, F. J. A., D.D., Lady Margaret Professor of Divinity, Cambridge, century xix., 226.
How, W. Walsham, D.D., Bishop of Wakefield, century xix., 272, 286.
Hutchings, W. H., M.A., Archdeacon of Cleveland, and Canon of York, 6, 52, 95, 124, 127, 155, 157, 196, 200, 255, 262, 313, 337.
Huxley, T. H., LL.D., Secretary of the Royal Society, century xix., 50, 71.

Ignatius, S., Bishop of Antioch, century ii., 95.
Illingworth, J. R., M.A., Rector of Longworth, 10, 56, 57, 59, 157, 318.
Intercession on behalf of H.M. Forces in South Africa, A.D. 1900, 272.
Irenæus, S., Bishop of Lyons, century ii., 217, 239.

Jellett, J. H., D.D., Provost of Trinity College, Dublin; Donnellan Lecturer, 1877; century xix., 10, 27, 31, 39, 45, 49, 66, 336.
Jerusalem, Synod of, A.D. 1672, 276.
Jewish Quarterly Review, 104.
Jowett, B., M.A., Regius Professor of Greek, and Master of Baliol College, Oxford, century xix., 56.
Justin Martyr, S., Christian Apologist, century ii., 95, 117.

Karslake, W. H., M.A., Vicar of Westcott, century xix., 332, 335, 349.
Kay, W., D.D., Rector of Great Leighs, century xix., 145, 305.
Keble, John, M.A., Vicar of Hursley, century xix., 186, 205, 251, 265, 268, 286, 320, 336, 344, 345, 350, 351, 352.
Kempis, Thomas à, Sub-Prior of Mount S. Agnes, Zwolle, century xv., 131, 209, 290, 304, 338, 357.

Kernel and the Husk, The, 75.
Khomiakoff, A., a layman of the Russian Church, 333.
Kingsley, C., M.A., Professor of Modern History at Cambridge, Canon of Westminster, century xix., 68, 286.
Kirkpatrick, A. F., D.D., Professor of Hebrew, and Master of Selwyn College, Cambridge, 15, 62, 198, 208, 305, 351.
Klee, H., D.D., Professor of Philosophy and Theology (R.C.) in the University of Bonn, century xix., 288.
Knight, W., M.A., 32, 44.

Law, W., M.A., Fellow of Emmanuel College, Cambridge, century xviii., 186, 204, 209, 221, 223, 250, 251, 253, 341, 344, 347, 357, 358.
Lawrence, Brother (Nicholas Hermann), of the Carmelite Order, century xvii., 294, 295, 338, 340, 343.
Liddon, H. P., D.D., Canon and Chancellor of S. Paul's, century xix., 8, 9, 48, 59, 89, 95, 96, 137, 140, 189, 221, 255, 271, 294, 361.
Lightfoot, J. B., D.D., Bishop of Durham, century xix., 124, 220, 278, 330, 334, 340, 342, 343.
Lightfoot, John, D.D., Master of S. Catherine Hall, Cambridge, century xvii., 166.
Littledale, R. F., D.D., Anglican controversialist, century xix., 32, 42, 59.
Luckock, H. M., D.D., Dean of Lichfield, 258, 271, 273, 285, 287.
Lux Mundi, 52, 94, 212.

M'Cosh, James, LL.D., President of Princeton College, New Jersey, century xix., 32.
Mansel, H. L., D.D., Dean of S. Paul's, century xix., 48.
Marriott, C., M.A., Fellow of Oriel College, and Vicar of S. Mary's, Oxford, century xix., ix, 231, 291, 301.
Martensen, Hans, Bishop of Sjælland, Primate of Denmark, century xix., 56, 264.
Martin, Sir Theodore, LL.D., Biographer of the Prince Consort, 331.
Maskell, W., M.A., Liturgical Writer, century xix., xiii.
Mason, A. J., D.D., Lady Margaret Professor of Divinity at Cambridge, and Canon of Canterbury 265, 271, 275.
Maurice, F. D., M.A., Knightbridge Professor of Moral Theology at Cambridge, century xix., 179, 218, 308.
Milligan, W., D.D., Professor of Divinity and Biblical Criticism, University of Aberdeen, century xix., 115, 121, 216, 355.
Mirrour of Oure Ladye, century xvi., xiii.
Mission Field, 1873, 327.
Moberly, George, D.D., Bishop of Salisbury, century xix., 131, 179.
Moberly, R. C., D.D., Regius Professor of Pastoral Theology, and Canon of Christ Church, Oxford, 9, 120, 137, 142, 154.
Moore, A. L., M.A., Hon. Canon of Christ Church, and Dean of Divinity, S. Mary Magdalen College, Oxford, century xix., 16, 26, 34, 55, 94.
Moule, H. C. G., D.D., Bishop of Durham, 324.
Mozley, J. B., D.D. Regius Professor of Divinity, and Canon of Christ Church, Oxford, century xix., 140.
Müller, Max, century xix., 10.
Murray, Andrew, Minister of the Dutch Reformed Church, 115, 218, 298.
Murray's *Handbook to the Eastern Counties*, 39.

Newbolt, W. C. E., M.A., Canon and Chancellor of S. Paul's, 94.
Newman, J. H., D.D., Cardinal, century xix., 11, 301, 342, 346.

Paget, F., D.D., Bishop of Oxford, 68, 141, 296, 303, 347.
Paradise of the Christian Soul, 289.

Pascal, Blaise, century xvii., 187.
Perowne, J. J. S., D.D., Bishop, 146.
Plato, Greek philosopher, century v. B.C., 11.
Plummer, A., D.D., Master of University College, Durham, 164.
Polycarp, S., Bishop of Smyrna, century ii., 95.
Pontius, Deacon of Carthage, century iii., 93.
Prayer Book, The, 118, 134, 167, 194, 213, 231, 281, 297, 320, 322, 356.
Pusey, E. B., D.D., Regius Professor of Hebrew, and Canon of Christ Church, Oxford, century xix., 11, 45, 46, 48, 97, 113, 178, 184, 273, 274, 288, 325, 326, 328.

Quarterly Review, The, 321, 345.

Reichel, C. P., D.D., Bishop of Meath, century xix., 16, 40, 61.
Renan, Ernest, Member of the French Academy, century xix., 134.
Robertson, A., D.D., Principal of King's College, London, 277.
Robertson, F. W., M.A., Incumbent of Trinity Chapel, Brighton, century xix., 113.
Robertson, J., D.D., Professor of Hebrew and Semitic languages at Glasgow University, 82.
Robinson, C. H., M.A., Canon Missioner of Ripon, 184.
Romanes, G. J., M.A., F.R.S., century xix., 2, 3, 32, 34, 50, 51, 76.
Ruskin, John, M.A., D.C.L., Slade Professor of Fine Art, Oxford, century xix., 231.

Sanday, W., D.D., Lady Margaret Professor of Divinity, and Canon of Christ Church, Oxford, 12, 13, 81.
Sanderson, R. E., D.D., Canon of Chichester, 273.
Sarapion, Bishop of Thmuis, century iv., 189, 276, 359.
Sargent, J., M.A., century xix., 349.
Scudamore, W. E., M.A., Rector of Ditchingham, century xix., 275.
Sergieff, John, Archpriest of the Cathedral, Kronstadt, 19, 107, 138, 198, 285, 323, 345, 351.
Sparrow, A., D.D., Bishop of Exeter, century xvii., 214, 245, 246,
Spencer, Herbert, author, 34, 71.
Stone, D., M.A., Principal of Dorchester Missionary College, 276.
Strong, T. B., B.D., Dean of Christ Church, Oxford, 190, 192.
Stubbs, W., D.D., Bishop of Oxford, century xix., 226, 252, 337.
Sursum Corda, 252.
Swete, H. B., D.D., Regius Professor of Divinity at Cambridge, 147, 272, 273.

Talbot, E. S., D.D., Bishop of Rochester, 238, 239.
Taylor, Jeremy, D.D., Bishop of Down and Connor, century xvii., 4, 9, 98, 99, 351.
Temple, F., D.D., Archbishop of Canterbury, 16.
Tennant, F. R., M.A., Student of Gonville and Caius College, Cambridge, 33, 34.
Tennyson, A., Poet Laureate, century xix., 33, 286.
Teresa, S., Nun of the Carmelite Order, century xvi., 345.
Tertullian, Christian Apologist, century ii., 69, 85, 95, 161, 169, 170, 173, 187, 209, 245, 263, 271, 285.
Theological Studies, Journal of, 33, 34, 81.
Thomas Aquinas, S., Dominican Friar, century xiii., 9, 41, 186, 193, 238, 239, 251, 278.
Thorndike, Herbert, M.A., Prebendary of Westminster, century xvii., 286.
Thrupp, J. F., M.A., Vicar of Barrington, century xix., 316.
Tracts for the Times, No. 86, 209.
Trench, R. C., D.D., Archbishop of Dublin, century xix., 107, 303, 330.
Trent, the Council of, Session xxv., A.D. 1563, 275, 287.
Trevelyan, W. B., M.A., Vicar of S. Matthew's, Westminster, 255.

Tyndall, John, F.R.S., Natural Philosopher, century xix., 32, 334, 335.

Ussher, J., D.D., Archbishop of Armagh, century xvii., 272, 288.

Vaughan, C. J., D.D., Dean of Llandaff, and Master of the Temple, century xix., 89, 99, 138, 142, 153, 162, 249, 338.
Vincent, Boyd, D.D., Bishop-coadjutor of Southern Ohio, 19.

Ward, James, M.A., Professor of Mental Philosophy, and Fellow of Trinity College, Cambridge, 33, 34, 40, 50.
Westcott, B. F., D.D., Bishop of Durham, century xix., 39, 57, 75, 79, 102, 124, 141, 193, 207, 289, 342, 351, 352, 360.
Wilkinson, G. H., D.D., Bishop of S. Andrews, ix., 255.
Williams, L., B.D., poet and theologian, century xix., 4, 255, 258.
Wilson, T., D.D., Bishop of Sodor and Man, century xviii., 195, 205, 265, 286, 292, 299.
Woodford, J. R., D.D., Bishop of Ely, century xix., 215.
Wordsworth, Chr., M.A., Canon of Lincoln, and Master of S. Nicholas' Hospital, Salisbury, xiii, 240, 356.
Wordsworth, Elizabeth, Principal of Lady Margaret Hall, Oxford, 91, 166, 171, 177, 240.
Wordsworth, J., D.D., Bishop of Salisbury, 12, 105, 270.
Wordsworth, W., Poet Laureate, century xviii., 351.

Printed by T. and A. Constable, (late) Printers to Her Majesty
at the Edinburgh University Press

The Oxford Library of Practical Theology

Edited by the Rev. W. C. E. Newbolt, M.A., Canon and Chancellor of St. Paul's; and the Rev. Darwell Stone, M.A., Principal of the Missionary College, Dorchester.

Already published. Price Five Shillings per volume.

RELIGION.
By the Rev. W. C. E. Newbolt, M.A., Canon and Chancellor of St. Paul's. *Fourth Impression.*

HOLY BAPTISM.
By the Rev. Darwell Stone, M.A., Principal of the Missionary College, Dorchester. *Second Impression.*

CONFIRMATION.
By the Right Rev. A. C. A. Hall, D.D., Bishop of Vermont. *Third Impression.*

THE HISTORY OF THE BOOK OF COMMON PRAYER.
By the Rev. Leighton Pullan, M.A., Fellow of St. John Baptist's College, Oxford. *Third Edition.*

HOLY MATRIMONY.
By the Rev. W. J. Knox Little, M.A., Canon of Worcester. *Second Edition.*

THE INCARNATION. By the Rev. H. V. S. Eck, M.A., Rector of Bethnal Green. *Second Edition.*

FOREIGN MISSIONS. By the Right Rev. E. T. Churton, D.D., formerly Bishop of Nassau.

PRAYER. By the Rev. Arthur John Worlledge, M.A., Canon and Chancellor of Truro. *Second Edition.*

In the Press.

THE CHRISTIAN TRADITION.
By the Rev. Leighton Pullan, M.A., Fellow of St. John Baptist's College, Oxford.

In Preparation.

DEVOTIONAL BOOKS. By the Rev. Charles Bodington, M.A., Canon and Treasurer of Lichfield.

SUNDAY. By the Rev. W. B. Trevelyan, M.A., Vicar of St. Matthew's, Westminster.

THE BIBLE.
By the Rev. Darwell Stone, M.A., Principal of the Missionary College, Dorchester.

THE CREEDS. By the Rev. A. G. Mortimer, D.D., Rector of St. Mark's, Philadelphia.

THE CHURCH CATECHISM THE CHRISTIAN'S MANUAL.
By the Rev. W. C. E. Newbolt, M.A., Canon and Chancellor of St. Paul's.

HOLY ORDERS. By the Rev. A. R. Witham, M.A., Principal of Culham College, Abingdon.

RELIGIOUS CEREMONIAL.
By the Rev. Walter Howard Frere, M.A., of the Community of the Resurrection, Examining Chaplain to the Bishop of Rochester.

VISITATION OF THE SICK.
By the Rev. E. F. Russell, M.A., of St. Alban's, Holborn.

CHURCH WORK.
By the Rev. Bernard Reynolds, M.A., Prebendary of St. Paul's.

LONGMANS, GREEN, AND CO.
LONDON, NEW YORK, AND BOMBAY

A Selection of Works

IN

THEOLOGICAL LITERATURE

PUBLISHED BY

MESSRS. LONGMANS, GREEN, & CO.

London: 39 PATERNOSTER ROW, E.C.

New York: 91 and 93 FIFTH AVENUE.

Bombay: 32 HORNBY ROAD.

Abbey and Overton.—THE ENGLISH CHURCH IN THE EIGHTEENTH CENTURY. By CHARLES J. ABBEY, M.A., Rector of Checkendon, Reading, and JOHN H. OVERTON, D.D., Canon of Lincoln. *Crown 8vo. 7s. 6d.*

Adams.—SACRED ALLEGORIES. The Shadow of the Cross—The Distant Hills—The Old Man's Home—The King's Messengers. By the Rev. WILLIAM ADAMS, M.A. With Illustrations. *16mo. 3s. net.*

The four Allegories may be had separately, *16mo. 1s. each.*

Aids to the Inner Life.

Edited by the Venble. W. H. HUTCHINGS, M.A., Archdeacon of Cleveland, Canon of York, Rector of Kirby Misperton, and Rural Dean of Malton. *Five Vols. 32mo. cloth limp, 6d. each; or cloth extra, 1s. each.*

OF THE IMITATION OF CHRIST. By THOMAS A KEMPIS.

THE CHRISTIAN YEAR.

THE DEVOUT LIFE. By ST. FRANCIS DE SALES.

THE HIDDEN LIFE OF THE SOUL. By JEAN NICOLAS GROU.

THE SPIRITUAL COMBAT. By LAURENCE SCUPOLI.

Arbuthnot.—SHAKESPEARE SERMONS. Preached in the Collegiate Church of Stratford-on-Avon on the Sundays following the Poet's Birthday, 1894-1900. Collected by the Rev. GEORGE ARBUTHNOT, M.A., Vicar of Stratford-on-Avon. *Crown 8vo. 2s. 6d. net.*

Baily-Browne.—Works by A. B. BAILY-BROWN.

A HELP TO THE SPIRITUAL INTERPRETATION OF THE PENITENTIAL PSALMS, consisting of Brief Notes from The Fathers, gathered from Neale and Littledale's Commentary. With Preface by the Rev. GEORGE BODY, D.D., Canon of Durham. *Crown 8vo. 1s. net.*

THE SONGS OF DEGREES; or, Gradual Psalms. Interleaved with Notes from Neale and Littledale's Commentary on the Psalms. *Crown 8vo. 1s. net*

Bathe.—Works by the Rev. ANTHONY BATHE, M.A.

A LENT WITH JESUS. A Plain Guide for Churchmen. Containing Readings for Lent and Easter Week, and on the Holy Eucharist. *32mo, 1s.; or in paper cover, 6d.*

AN ADVENT WITH JESUS. *32mo, 1s., or in paper cover, 6d.*

WHAT I SHOULD BELIEVE. A Simple Manual of Self-Instruction for Church People. *Small 8vo, limp, 1s.; cloth gilt, 2s.*

Bathe and Buckham.—THE CHRISTIAN'S ROAD BOOK. 2 Parts. By the Rev. ANTHONY BATHE and Rev. F. H. BUCKHAM.
Part I. DEVOTIONS. *Sewed, 6d.; limp cloth, 1s.; cloth extra, 1s. 6d.*
Part II. READINGS. *Sewed, 1s.; limp cloth, 2s.; cloth extra, 3s.; or complete in one volume, sewed, 1s. 6d. limp cloth, 2s. 6d.; cloth extra, 3s. 6d.*

Benson.—Works by the Rev. R. M. BENSON, M.A., Student of Christ Church, Oxford.

THE FOLLOWERS OF THE LAMB: a Series of Meditations, especially intended for Persons living under Religious Vows, and for Seasons of Retreat, etc. *Crown 8vo. 4s. 6d.*

THE FINAL PASSOVER: A Series of Meditations upon the Passion of our Lord Jesus Christ. *Small 8vo.*

Vol. I.—THE REJECTION. 5s.
Vol. II.—THE UPPER CHAMBER.
Part I. 5s.
Part II. 5s.
Vol. III.—THE DIVINE EXODUS. Parts I. and II. 5s. each.
Vol. IV.—THE LIFE BEYOND THE GRAVE. 5s.

THE MAGNIFICAT; a Series of Meditations upon the Song of the Blessed Virgin Mary. *Small 8vo. 2s.*

SPIRITUAL READINGS FOR EVERY DAY. 3 *vols. Small 8vo. 3s. 6d. each.*
I. ADVENT. II. CHRISTMAS. III. EPIPHANY.

BENEDICTUS DOMINUS: A Course of Meditations for Every Day of the Year. Vol. I.—ADVENT TO TRINITY. Vol. II.—TRINITY, SAINTS' DAYS, etc. *Small 8vo. 3s. 6d. each; or in One Volume, 7s.*

BIBLE TEACHINGS: The Discourse at Capernaum.—St. John vi. *Small 8vo. 1s.; or with Notes. 3s. 6d.*

THE WISDOM OF THE SON OF DAVID: An Exposition of the First Nine Chapters of the Book of Proverbs. *Small 8vo. 3s. 6d.*

THE MANUAL OF INTERCESSORY PRAYER. *Royal 32mo; cloth boards, 1s. 3d.; cloth limp, 9d.*

THE EVANGELIST LIBRARY CATECHISM. Part I. *Small 8vo. 3s.*

PAROCHIAL MISSIONS. *Small 8vo. 2s. 6d.*

Bickersteth.—YESTERDAY, TO-DAY, AND FOR EVER: a Poem in Twelve Books. By EDWARD HENRY BICKERSTETH, D.D., late Lord Bishop of Exeter. 18*mo.* 1*s. net. With red borders,* 16*mo,* 2*s. net.*

The Crown 8vo Edition (5*s.*) *may still be had.*

Bigg.—UNITY IN DIVERSITY: Five Addresses delivered in the Cathedral Church of Christ, Oxford, during Lent 1899, with Introduction. By the Rev. CHARLES BIGG, D.D., Regius Professor of Ecclesiastical History in the University of Oxford. *Crown 8vo.* 2*s.* 6*d.*

Blunt.—Works by the Rev. JOHN HENRY BLUNT, D.D.

THE ANNOTATED BOOK OF COMMON PRAYER: Being an Historical, Ritual, and Theological Commentary on the Devotional System of the Church of England. 4*to.* 21*s.*

THE COMPENDIOUS EDITION OF THE ANNOTATED BOOK OF COMMON PRAYER: Forming a concise Commentary on the Devotional System of the Church of England. *Crown 8vo.* 10*s.* 6*d.*

DICTIONARY OF DOCTRINAL AND HISTORICAL THEOLOGY. By various Writers. *Imperial 8vo.* 21*s.*

DICTIONARY OF SECTS, HERESIES, ECCLESIASTICAL PARTIES AND SCHOOLS OF RELIGIOUS THOUGHT. By various Writers. *Imperial 8vo.* 21*s.*

THE BOOK OF CHURCH LAW. Being an Exposition of the Legal Rights and Duties of the Parochial Clergy and the Laity of the Church of England. Revised by the Right Hon. Sir WALTER G. F. PHILLIMORE, Bart., D.C.L., and G. EDWARDES JONES, Barrister-at-Law. *Crown 8vo.* 8*s. net.*

A COMPANION TO THE BIBLE: Being a Plain Commentary on Scripture History, to the end of the Apostolic Age. *Two Vols. small 8vo. Sold separately.* OLD TESTAMENT. 3*s.* 6*d.* NEW TESTAMENT. 3*s.* 6*d.*

HOUSEHOLD THEOLOGY: a Handbook of Religious Information respecting the Holy Bible, the Prayer Book, the Church, etc., etc. 16*mo. Paper cover,* 1*s. Also the Larger Edition,* 3*s.* 6*d.*

Body.—Works by the Rev. GEORGE BODY, D.D., Canon of Durham.

THE LIFE OF LOVE. A Course of Lent Lectures. 16*mo.* 2*s. net.*

THE SCHOOL OF CALVARY; or, Laws of Christian Life revealed from the Cross. 16*mo.* 2*s. net.*

THE LIFE OF JUSTIFICATION. 16*mo.* 2*s. net.*

THE LIFE OF TEMPTATION. 16*mo.* 2*s. net.*

THE PRESENT STATE OF THE FAITHFUL DEPARTED. *Small 8vo. sewed,* 6*d.* 32*mo. cloth,* 1*s.*

Book of Private Prayer, The. For use Twice Daily ; together with the Order for the Administration of the Lord's Supper or Holy Communion. 18*mo. Limp cloth, 2s.; Cloth boards, 2s. 6d.*

Book of Prayer and Daily Texts for English Churchmen. 32*mo.* 1*s. net.*

Boultbee.—A COMMENTARY ON THE THIRTY-NINE ARTICLES OF THE CHURCH OF ENGLAND. By the Rev. T. P. BOULTBEE. *Crown* 8*vo.* 6*s.*

Bright.—Works by WILLIAM BRIGHT, D.D., late Regius Professor of Ecclesiastical History in the University of Oxford.

THE AGE OF THE FATHERS. Being Chapters in the History of the Church during the Fourth and Fifth Centuries. *Two Vols.* 8*vo.* 28*s. net.*

MORALITY IN DOCTRINE. *Crown* 8*vo.* 7*s.* 6*d.*

SOME ASPECTS OF PRIMITIVE CHURCH LIFE. *Crown* 8*vo.* 6*s.*

THE ROMAN SEE IN THE EARLY CHURCH : And other Studies in Church History. *Crown* 8*vo.* 7*s.* 6*d.*

LESSONS FROM THE LIVES OF THREE GREAT FATHERS. St. Athanasius, St. Chrysostom, and St. Augustine. *Crown* 8*vo.* 6*s.*

THE INCARNATION AS A MOTIVE POWER. *Crown* 8*vo.* 6*s.*

Bright and Medd.—LIBER PRECUM PUBLICARUM ECCLESIÆ ANGLICANÆ. A GULIELMO BRIGHT, S.T.P., et PETRO GOLDSMITH MEDD, A.M., Latine redditus. *Small* 8*vo.* 5*s. net.*

Browne.—AN EXPOSITION OF THE THIRTY-NINE ARTICLES, Historical and Doctrinal. By E. H. BROWNE, D.D., sometime Bishop of Winchester. 8*vo.* 16*s.*

Campion and Beamont.—THE PRAYER BOOK INTERLEAVED. With Historical Illustrations and Explanatory Notes arranged parallel to the Text. By W. M. CAMPION, D.D., and W. J. BEAMONT, M.A. *Small* 8*vo.* 7*s.* 6*d.*

Carpenter and Harford-Battersby. — THE HEXATEUCH ACCORDING TO THE REVISED VERSION ARRANGED IN ITS CONSTITUENT DOCUMENTS BY MEMBERS OF THE SOCIETY OF HISTORICAL THEOLOGY, OXFORD. Edited with Introduction, Notes, Marginal References, and Synoptical Tables. By J. ESTLIN CARPENTER, M.A. (Lond.) and G. HARFORD-BATTERSBY, M.A. (Oxon.). *Two vols.* 4*to.* (*Vol. I. Introduction and Appendices : Vol. II. Text and Notes*). 36*s. net.*

THE COMPOSITION OF THE HEXATEUCH : An Introduction with Select Lists of Words and Phrases. With an Appendix on Laws and Institutions. (*Selected from the above.*) 8*vo.* 18*s. net.*

Carter.—Works by, and edited by, the Rev. T. T. CARTER, M.A., late Hon. Canon of Christ Church, Oxford.

SPIRITUAL INSTRUCTIONS. *Crown 8vo.*

THE HOLY EUCHARIST. 3*s.* 6*d.*
THE DIVINE DISPENSATIONS. 3*s.* 6*d.*
THE LIFE OF GRACE. 3*s.* 6*d.*
OUR LORD'S EARLY LIFE. 3*s.* 6*d.*
OUR LORD'S ENTRANCE ON HIS MINISTRY. 3*s.* 6*d.*
THE RELIGIOUS LIFE. 3*s.* 6*d.*

A BOOK OF PRIVATE PRAYER FOR MORNING, MID-DAY, AND OTHER TIMES. 18*mo, limp cloth,* 1*s.* ; *cloth, red edges,* 1*s.* 3*d.*

THE DOCTRINE OF THE PRIESTHOOD IN THE CHURCH OF ENGLAND. *Crown 8vo.* 4*s.*

THE DOCTRINE OF CONFESSION IN THE CHURCH OF ENGLAND. *Crown 8vo.* 5*s.*

THE SPIRIT OF WATCHFULNESS AND OTHER SERMONS. *Crown 8vo.* 5*s.*

THE TREASURY OF DEVOTION : a Manual of Prayer for General and Daily Use. Compiled by a Priest.
18*mo.* 2*s.* 6*d.* ; *cloth limp,* 2*s.* Bound with the Book of Common Prayer, 3*s.* 6*d.* Red-Line Edition. *Cloth extra, gilt top.* 18*mo.* 2*s.* 6*d. net.* Large-Type Edition. *Crown 8vo.* 3*s.* 6*d.*

THE WAY OF LIFE : A Book of Prayers and Instruction for the Young at School, with a Preparation for Confirmation. 18*mo.* 1*s.* 6*d.*

THE PATH OF HOLINESS : a First Book of Prayers, with the Service of the Holy Communion, for the Young. Compiled by a Priest. With Illustrations. 16*mo.* 1*s.* 6*d.* ; *cloth limp,* 1*s.*

THE GUIDE TO HEAVEN : a Book of Prayers for every Want. (For the Working Classes.) Compiled by a Priest. 18*mo.* 1*s.* 6*d.* ; *cloth limp,* 1*s.* *Large-Type Edition. Crown 8vo.* 1*s.* 6*d.* ; *cloth limp,* 1*s.*

THE STAR OF CHILDHOOD : a First Book of Prayers and Instruction for Children. Compiled by a Priest. With Illustrations. 16*mo.* 2*s.* 6*d.*

SIMPLE LESSONS ; or, Words Easy to be Understood. A Manual of Teaching. I. On the Creed. II. The Ten Commandments. III. The Sacrament. 18*mo.* 3*s.*

MANUAL OF DEVOTION FOR SISTERS OF MERCY. 8 parts in 2 vols. 32mo. 10*s.* Or separately :—Part I. 1*s.* 6*d.* Part II. 1*s.* Part III. 1*s.* Part IV. 2*s.* Part V. 1*s.* Part VI. 1*s.* Part VII. Part VIII. 1*s.* 6*d.*

UNDERCURRENTS OF CHURCH LIFE IN THE EIGHTEENTH CENTURY. *Crown 8vo.* 5*s.*

NICHOLAS FERRAR : his Household and his Friends. With Portrait. *Crown 8vo.* 6*s.*

Coles.—Works by the Rev. V. S. S. COLES, M.A., Principal of the Pusey House, Oxford.

LENTEN MEDITATIONS. *18mo.* *2s. 6d.*

ADVENT MEDITATIONS ON ISAIAH I.-XII. : together with Outlines of Christmas Meditations on St. John i. 1-12. *18mo.* *2s.*

Company, The, of Heaven : Daily Links with the Household of God. Being Selections in Prose and Verse from various Authors. With Autotype Frontispiece. *Crown 8vo.* *3s. 6d. net.*

Conybeare and Howson.—THE LIFE AND EPISTLES OF ST. PAUL. By the Rev. W. J. CONYBEARE, M.A., and the Very Rev. J. S. HOWSON, D.D. With numerous Maps and Illustrations.

LIBRARY EDITION. *Two Vols. 8vo.* *21s.* STUDENTS' EDITION. *One Vol. Crown 8vo.* *6s.* POPULAR EDITION. *One Vol. Crown 8vo.* *3s. 6d.*

Creighton.—Works by MANDELL CREIGHTON, D.D., late Lord Bishop of London.

A HISTORY OF THE PAPACY FROM THE GREAT SCHISM TO THE SACK OF ROME (1378-1527). *Six Volumes. Crown 8vo.* *5s. each net.*

THE CHURCH AND THE NATION : Charges and Addresses. *Crown 8vo.* *5s. net.*

THOUGHTS ON EDUCATION : Speeches and Sermons. *Crown 8vo.* *5s. net.*

Day-Hours of the Church of England, The. Newly Revised according to the Prayer Book and the Authorised Translation of the Bible. *Crown 8vo, sewed, 3s. ; cloth, 3s. 6d.*

SUPPLEMENT TO THE DAY-HOURS OF THE CHURCH OF ENGLAND, being the Service for certain Holy Days. *Crown 8vo, sewed, 3s. ; cloth, 3s. 6d.*

Edersheim.—Works by ALFRED EDERSHEIM, M.A., D.D., Ph.D.

THE LIFE AND TIMES OF JESUS THE MESSIAH. *Two Vols. 8vo.* *12s. net.*

JESUS THE MESSIAH : being an Abridged Edition of 'The Life and Times of Jesus the Messiah.' *Crown 8vo.* *6s. net.*

Ellicott.—Works by C. J. ELLICOTT, D.D., Bishop of Gloucester.

A CRITICAL AND GRAMMATICAL COMMENTARY ON ST. PAUL'S EPISTLES. Greek Text, with a Critical and Grammatical Commentary, and a Revised English Translation. *8vo.*

GALATIANS. *8s. 6d.*
EPHESIANS. *8s. 6d.*
PASTORAL EPISTLES. *10s. 6d.*
PHILIPPIANS, COLOSSIANS, AND PHILEMON. *10s. 6d.*
THESSALONIANS. *7s. 6d.*

HISTORICAL LECTURES ON THE LIFE OF OUR LORD JESUS CHRIST. *8vo.* *12s.*

English (The) Catholic's Vade Mecum: a Short Manual of General Devotion. Compiled by a PRIEST. *32mo. limp*, 1*s.*; *cloth*, 2*s.* PRIEST'S Edition. *32mo.* 1*s.* 6*d.*

Epochs of Church History.—Edited by MANDELL CREIGHTON, D.D., late Lord Bishop of London. *Small 8vo.* 2*s.* 6*d.* *each.*

THE ENGLISH CHURCH IN OTHER LANDS. By the Rev. H. W. TUCKER, M.A.

THE HISTORY OF THE REFORMATION IN ENGLAND. By the Rev. GEO. G. PERRY, M.A.

THE CHURCH OF THE EARLY FATHERS. By the Rev. ALFRED PLUMMER, D.D.

THE EVANGELICAL REVIVAL IN THE EIGHTEENTH CENTURY. By the Rev. J. H. OVERTON, D.D.

THE UNIVERSITY OF OXFORD. By the Hon. G. C. BRODRICK, D.C.L.

THE UNIVERSITY OF CAMBRIDGE. By J. BASS MULLINGER, M.A.

THE ENGLISH CHURCH IN THE MIDDLE AGES. By the Rev. W. HUNT, M.A.

THE CHURCH AND THE EASTERN EMPIRE. By the Rev. H. F. TOZER, M.A.

THE CHURCH AND THE ROMAN EMPIRE. By the Rev. A. CARR, M.A.

THE CHURCH AND THE PURITANS, 1570-1660. By HENRY OFFLEY WAKEMAN, M.A.

HILDEBRAND AND HIS TIMES. By the Very Rev. W. R. W. STEPHENS, B.D.

THE POPES AND THE HOHENSTAUFEN. By UGO BALZANI.

THE COUNTER REFORMATION. By ADOLPHUS WILLIAM WARD, Litt. D.

WYCLIFFE AND MOVEMENTS FOR REFORM. By REGINALD L. POOLE, M.A.

THE ARIAN CONTROVERSY. By the Rev. Professor H. M. GWATKIN, M.A.

Eucharistic Manual (The). Consisting of Instructions and Devotions for the Holy Sacrament of the Altar. From various sources. *32mo. cloth gilt, red edges.* 1*s.* *Cheap Edition, limp cloth.* 9*d.*

Farrar.—Works by FREDERIC W. FARRAR, D.D., Dean of Canterbury.

TEXTS EXPLAINED; or, Helps to Understand the New Testament. *Crown 8vo.* 5*s. net.*

THE BIBLE: Its Meaning and Supremacy. *8vo.* 6*s. net.*

ALLEGORIES. With 25 Illustrations by AMELIA BAUERLE. *Crown 8vo. gilt edges.* 2*s.* 6*d. net.*

Fosbery.—VOICES OF COMFORT. Edited by the Rev. THOMAS VINCENT FOSBERY, M.A., sometime Vicar of St. Giles's, Reading. *Cheap Edition. Small 8vo.* 3*s. net.*
The Larger Edition (7s. 6d.) may still be had.

Gardner.—A CATECHISM OF CHURCH HISTORY, from the Day of Pentecost until the Present Day. By the Rev. C. E. GARDNER, of the Society of St. John the Evangelist, Cowley. *Crown 8vo, sewed*, 1*s.*; *cloth*, 1*s.* 6*d.*

Geikie.—Works by J. CUNNINGHAM GEIKIE, D.D., LL.D., late Vicar of St. Martin-at-Palace, Norwich.

THE VICAR AND HIS FRIENDS. *Crown 8vo.* 5*s. net.*

HOURS WITH THE BIBLE: the Scriptures in the Light of Modern Discovery and Knowledge. *Complete in Twelve Volumes. Crown 8vo.*

OLD TESTAMENT.

CREATION TO THE PATRIARCHS. *With a Map and Illustrations.* 5*s.*

MOSES TO JUDGES. *With a Map and Illustrations.* 5*s.*

SAMSON TO SOLOMON. *With a Map and Illustrations.* 5*s*

REHOBOAM TO HEZEKIAH. *With Illustrations.* 5*s.*

MANASSEH TO ZEDEKIAH. With the Contemporary Prophets. *With a Map and Illustrations.* 5*s.*

EXILE TO MALACHI. With the Contemporary Prophets. *With Illustrations.* 5*s.*

NEW TESTAMENT.

THE GOSPELS. *With a Map and Illustrations.* 5*s.*

LIFE AND WORDS OF CHRIST. *With Map.* 2 *vols.* 10*s.*

LIFE AND EPISTLES OF ST. PAUL. *With Maps and Illustrations.* 2 *vols.* 10*s.*

ST. PETER TO REVELATION. *With* 29 *Illustrations.* 5*s.*

LIFE AND WORDS OF CHRIST.
Cabinet Edition. With Map. 2 *vols. Post 8vo.* 10*s.*
Cheap Edition, without the Notes. 1 *vol. 8vo.* 6*s.*

A SHORT LIFE OF CHRIST. *With* 34 *Illustrations. Crown 8vo.* 3*s.* 6*d.*; *gilt edges,* 4*s.* 6*d.*

Gold Dust: a Collection of Golden Counsels for the Sanctification of Daily Life. Translated and abridged from the French by E.L.E.E. Edited by CHARLOTTE M. YONGE. Parts I. II. III. Small Pocket Volumes. *Cloth, gilt, each* 1*s.* Parts I. and II. in One Volume. 1*s.* 6*d.* Parts I., II., and III. in One Volume. 2*s. net.*

*** The two first parts in One Volume, *large type,* 18*mo. cloth, gilt.* 2*s. net.* Parts I. II. and III. are also supplied, bound in white cloth, with red edges, in box, price 2*s.* 6*d. net.*

Gore.—Works by the Right Rev. CHARLES GORE, D.D., Lord Bishop of Worcester.

THE CHURCH AND THE MINISTRY. *Fifth Edition, Revised. Crown 8vo.* 6*s., net.*

ROMAN CATHOLIC CLAIMS. *Crown 8vo.* 3*s. net.*

Goreh.—THE LIFE OF FATHER GOREH. By C. E. GARDNER, S.S.J.E. Edited, with Preface, by RICHARD MEUX BENSON, M.A., S.S.J.E., Student of Christ Church, Oxford. With Portrait. *Crown 8vo.* 5*s.*

Great Truths of the Christian Religion. Edited by the Rev. W. U. RICHARDS. *Small 8vo. 2s.*

Hall.—Works by the Right Rev. A. C. A. HALL, D.D., Bishop of Vermont.

CONFIRMATION. *Crown 8vo. 5s.* (*The Oxford Library of Practical Theology.*)

THE VIRGIN MOTHER: Retreat Addresses on the Life of the Blessed Virgin Mary as told in the Gospels. With an appended Essay on the Virgin Birth of our Lord. *Crown 8vo. 4s. 6d.*

CHRIST'S TEMPTATION AND OURS. *Crown 8vo. 3s. 6d.*

Hallowing of Sorrow. By E. R. With a Preface by H. S. HOLLAND, M.A., Canon and Precentor of St. Paul's. *Small 8vo. 2s.*

Hanbury-Tracy. — FAITH AND PROGRESS. Sermons Preached at the Dedication Festival of St. Barnabas' Church, Pimlico, June 10-17, 1900. Edited by the Rev. the Hon. A. HANBURY-TRACY, Vicar of St. Barnabas', Pimlico. With an Introduction by the Rev. T. T. CARTER, M.A. *Crown 8vo. 4s. 6d. net.*

Handbooks for the Clergy. Edited by the Rev. ARTHUR W. ROBINSON, B.D., Vicar of Allhallows Barking by the Tower. *Crown 8vo. 2s. 6d. net each Volume.*

THE PERSONAL LIFE OF THE CLERGY. By the Rev. ARTHUR W. ROBINSON, B.D., Vicar of Allhallows Barking by the Tower.

THE MINISTRY OF CONVERSION. By the Rev. A. J. MASON, D.D., Lady Margaret's Reader in Divinity in the University of Cambridge and Canon of Canterbury.

PATRISTIC STUDY. By the Rev. H. B. SWETE, D.D., Regius Professor of Divinity in the University of Cambridge.

FOREIGN MISSIONS. By the Right Rev. H. H. MONTGOMERY, D.D., formerly Bishop of Tasmania, Secretary of the Society for the Propagation of the Gospel in Foreign Parts.

THE STUDY OF THE GOSPELS. By the Very Rev. J. ARMITAGE ROBINSON, D.D., Dean of Westminster.

A CHRISTIAN APOLOGETIC. By the Very Rev. WILFORD L. ROBINSON, D.D., Dean of Albany, U.S.

*** *Other Volumes are in preparation.*

Hatch.—THE ORGANIZATION OF THE EARLY CHRISTIAN CHURCHES. Being the Bampton Lectures for 1880. By EDWIN HATCH, M.A., D.D., late Reader in Ecclesiastical History in the University of Oxford. *8vo. 5s.*

Holland.—Works by the Rev. HENRY SCOTT HOLLAND, M.A., Canon and Precentor of St. Paul's.

GOD'S CITY AND THE COMING OF THE KINGDOM. *Crown 8vo.* 3*s.* 6*d.*

PLEAS AND CLAIMS FOR CHRIST. *Crown 8vo.* 3*s.* 6*d.*

CREED AND CHARACTER: Sermons. *Crown 8vo.* 3*s.* 6*d.*

ON BEHALF OF BELIEF. Sermons. *Crown 8vo.* 3*s.* 6*d.*

CHRIST OR ECCLESIASTES. Sermons. *Crown 8vo.* 2*s.* 6*d.*

LOGIC AND LIFE, with other Sermons. *Crown 8vo.* 3*s.* 6*d.*

GOOD FRIDAY. Being Addresses on the Seven Last Words. *Small 8vo.* 2*s.*

Hollings.—Works by the Rev. G. S. HOLLINGS, Mission Priest of the Society of St. John the Evangelist, Cowley, Oxford.

THE HEAVENLY STAIR; or, A Ladder of the Love of God for Sinners. *Crown 8vo.* 3*s.* 6*d.*

PORTA REGALIS; or, Considerations on Prayer. *Crown 8vo. limp cloth,* 1*s.* 6*d. net*; *cloth boards,* 2*s. net.*

CONSIDERATIONS ON THE WISDOM OF GOD. *Crown 8vo.* 4*s.*

PARADOXES OF THE LOVE OF GOD, especially as they are seen in the way of the Evangelical Counsels. *Crown 8vo.* 4*s.*

ONE BORN OF THE SPIRIT; or, the Unification of our Life in God. *Crown 8vo.* 3*s.* 6*d.*

Hutchings.—Works by the Ven. W. H. HUTCHINGS, M.A. Archdeacon of Cleveland, Canon of York, Rector of Kirby Misperton, and Rural Dean of Malton.

SERMON SKETCHES from some of the Sunday Lessons throughout the Church's Year. *Vols. I and II. Crown 8vo.* 5*s. each.*

THE LIFE OF PRAYER: a Course of Lectures delivered in All Saints' Church, Margaret Street, during Lent. *Crown 8vo.* 4*s.* 6*d.*

THE PERSON AND WORK OF THE HOLY GHOST: a Doctrinal and Devotional Treatise. *Crown 8vo.* 4*s.* 6*d.*

SOME ASPECTS OF THE CROSS. *Crown 8vo.* 4*s.* 6*d.*

THE MYSTERY OF THE TEMPTATION. Lent Lectures delivered at St. Mary Magdalene, Paddington. *Crown 8vo.* 4*s.* 6*d.*

Hutton.—THE SOUL HERE AND HEREAFTER. By the Rev. R. E. HUTTON, Chaplain of St. Margaret's, East Grinstead. *Crown 8vo.* 6*s.*

Inheritance of the Saints; or, Thoughts on the Communion of Saints and the Life of the World to come. Collected chiefly from English Writers by L. P. With a Preface by the Rev. HENRY SCOTT HOLLAND, M.A. *Ninth Edition. Crown 8vo. 7s. 6d.*

James.—THE VARIETIES OF RELIGIOUS EXPERIENCE: A Study in Human Nature. Being the Gifford Lectures on Natural Religion delivered at Edinburgh in 1901-1902. By WILLIAM JAMES, LLD., etc., Professor of Philosophy at Harvard University. *8vo.* 12*s. net.*

Jameson.—Works by Mrs. JAMESON.

SACRED AND LEGENDARY ART, containing Legends of the Angels and Archangels, the Evangelists, the Apostles. With 19 Etchings and 187 Woodcuts. *2 vols. 8vo.* 20*s. net.*

LEGENDS OF THE MONASTIC ORDERS, as represented in the Fine Arts. With 11 Etchings and 88 Woodcuts. *8vo.* 10*s. net.*

LEGENDS OF THE MADONNA, OR BLESSED VIRGIN MARY. With 27 Etchings and 165 Woodcuts. *8vo.* 10*s. net.*

THE HISTORY OF OUR LORD, as exemplified in Works of Art. Commenced by the late Mrs. JAMESON; continued and completed by LADY EASTLAKE. With 31 Etchings and 281 Woodcuts. 2 *Vols. 8vo.* 20*s. net.*

Johnstone.—SONSHIP: Six Lenten Addresses. By the Rev VERNEY LOVETT JOHNSTONE, M.A., late Assistant Curate of Ilfracombe. With an Introduction by the Rev. V. S. S. COLES, M.A., Principal of the Pusey House, Oxford. *Crown 8vo.* 2*s.*

Jones.—ENGLAND AND THE HOLY SEE: An Essay towards Reunion. By SPENCER JONES, M.A., Rector of Moreton-in-Marsh. With a Preface by the Right Hon. VISCOUNT HALIFAX. *Crown 8vo.* 3*s.* 6*s. net.*

Joy and Strength for the Pilgrim's Day: Selections in Prose and Verse. By the Editor of 'Daily Strength for Daily Needs,' etc. *Small 8vo.* 3*s.* 6*d. net.*

Jukes.—Works by ANDREW JUKES.

THE NAMES OF GOD IN HOLY SCRIPTURE: a Revelation of His Nature and Relationships. *Crown 8vo.* 4*s.* 6*d.*

THE TYPES OF GENESIS. *Crown 8vo.* 7*s.* 6*d.*

THE SECOND DEATH AND THE RESTITUTION OF ALL THINGS. *Crown 8vo.* 3*s.* 6*d.*

Kelly.—Works by the Rev. HERBERT H. KELLY, M.A., Director of the Society of the Sacred Mission, Mildenhall, Suffolk.

A HISTORY OF THE CHURCH OF CHRIST. Vol. I. A.D. 29-342. *Crown* 8*vo*. 3*s*. 6*d*. *net*. Vol. II. A.D. 324-430. *Crown* 8*vo*. 3*s*. 6*d*. *net*.

ENGLAND AND THE CHURCH: Her Calling and its Fulfilment Considered in Relation to the Increase and Efficiency of Her Ministry. *Crown* 8*vo*. 4*s*. *net*.

Knox.—PASTORS AND TEACHERS: Six Lectures on Pastoral Theology. By the Right Rev. EDMUND ARBUTHNOTT KNOX, D.D., Bishop of Coventry. With an Introduction by the Right Rev. CHARLES GORE, D.D., Bishop of Worcester. *Crown* 8*vo*. 5*s*. *net*.

Knox Little.—Works by W. J. KNOX LITTLE, M.A., Canon Residentiary of Worcester, and Vicar of Hoar Cross.

HOLY MATRIMONY. *Crown* 8*vo*. 5*s*. (*The Oxford Library of Practical Theology*.)

THE PERFECT LIFE: Sermons. *Crown* 8*vo*. 7*s*. 6*d*.

THE CHRISTIAN HOME. *Crown* 8*vo*. 3*s*. 6*d*.

CHARACTERISTICS AND MOTIVES OF THE CHRISTIAN LIFE. Ten Sermons preached in Manchester Cathedral, in Lent and Advent. *Crown* 8*vo*. 2*s*. 6*d*.

THE MYSTERY OF THE PASSION OF OUR MOST HOLY REDEEMER. *Crown* 8*vo*. 2*s*. 6*d*.

THE LIGHT OF LIFE. Sermons preached on Various Occasions. *Crown* 8*vo*. 3*s*. 6*d*.

SUNLIGHT AND SHADOW IN THE CHRISTIAN LIFE. Sermons preached for the most part in America. *Crown* 8*vo*. 3*s*. 6*d*.

Lear.—Works by, and Edited by, H. L. SIDNEY LEAR.

FOR DAYS AND YEARS. A book containing a Text, Short Reading, and Hymn for Every Day in the Church's Year. 16*mo*. 2*s*. *net*. *Also a Cheap Edition*, 32*mo*, 1*s*.; *or cloth gilt*, 1*s*. 6*d*.; *or with red borders*, 2*s*. *net*.

FIVE MINUTES. Daily Readings of Poetry. 16*mo*. 3*s*. 6*d*. *Also a Cheap Edition*, 32*mo*. 1*s*.; *or cloth gilt*, 1*s*. 6*d*.

WEARINESS. A Book for the Languid and Lonely. *Large Type*. *Small* 8*vo*. 5*s*.

Lear. — Works by, and Edited by, H. L. SIDNEY LEAR.— *continued.*

DEVOTIONAL WORKS. Edited by H. L. SIDNEY LEAR. *New and Uniform Editions. Nine Vols.* 16*mo. 2s. net each.*

FÉNELON'S SPIRITUAL LETTERS TO MEN.

FÉNELON'S SPIRITUAL LETTERS TO WOMEN.

A SELECTION FROM THE SPIRITUAL LETTERS OF ST. FRANCIS DE SALES. Also *Cheap Edition*, 32*mo*, 6*d. cloth limp; 1s. cloth boards.*

THE SPIRIT OF ST. FRANCIS DE SALES.

THE HIDDEN LIFE OF THE SOUL.

THE LIGHT OF THE CONSCIENCE. Also *Cheap Edition*, 32*mo*, 6*d. cloth limp; 1s. cloth boards.*

SELF-RENUNCIATION. From the French.

ST. FRANCIS DE SALES' OF THE LOVE OF GOD.

SELECTIONS FROM PASCAL'S 'THOUGHTS.'

Leighton. — TYPICAL MODERN CONCEPTIONS OF GOD; or, The Absolute of German Romantic Idealism and of English Evolutionary Agnosticism. With a Constructive Essay. By JOSEPH ALEXANDER LEIGHTON, Professor of Philosophy in Hobart College, U.S. *Crown* 8*vo. 3s. 6d. net.*

Liddon.—Works by HENRY PARRY LIDDON, D.D., D.C.L., LL.D.

SERMONS ON SOME WORDS OF ST. PAUL. *Crown* 8*vo.* 5*s.*

SERMONS PREACHED ON SPECIAL OCCASIONS, 1860-1889. *Crown* 8*vo.* 5*s.*

CLERICAL LIFE AND WORK: Sermons. *Crown* 8*vo.* 5*s.*

ESSAYS AND ADDRESSES: Lectures on Buddhism—Lectures on the Life of St. Paul—Papers on Dante. *Crown* 8*vo.* 5*s.*

EXPLANATORY ANALYSIS OF PAUL'S EPISTLE TO THE ROMANS. 8*vo.* 14*s.*

EXPLANATORY ANALYSIS OF ST. PAUL'S FIRST EPISTLE TO TIMOTHY. 8*vo.* 7*s.* 6*d.*

SERMONS ON OLD TESTAMENT SUBJECTS. *Crown* 8*vo.* 5*s.*

SERMONS ON SOME WORDS OF CHRIST. *Crown* 8*vo.* 5*s.*

THE DIVINITY OF OUR LORD AND SAVIOUR JESUS CHRIST. Being the Bampton Lectures for 1866. *Crown* 8*vo.* 5*s.*

ADVENT IN ST. PAUL'S. *Crown* 8*vo.* 5*s.*

CHRISTMASTIDE IN ST. PAUL'S. *Crown* 8*vo.* 5*s.*

PASSIONTIDE SERMONS. *Crown* 8*vo.* 5*s.*

[*continued.*

Liddon.—Works by HENRY PARRY LIDDON, D.D., D.C.L., LL.D.—*continued.*

EASTER IN ST. PAUL'S. Sermons bearing chiefly on the Resurrection of our Lord. *Two Vols. Crown 8vo. 3s. 6d. each. Cheap Edition in one Volume. Crown 8vo. 5s.*

SERMONS PREACHED BEFORE THE UNIVERSITY OF OXFORD. *Two Vols. Crown 8vo. 3s. 6d. each. Cheap Edition in one Volume. Crown 8vo. 5s.*

THE MAGNIFICAT. Sermons in St. Paul's. *Crown 8vo. 2s. net.*

SOME ELEMENTS OF RELIGION. Lent Lectures. *Small 8vo. 2s. net.* [*The Crown 8vo Edition (5s.) may still be had.*]

Luckock.—Works by HERBERT MORTIMER LUCKOCK, D.D., Dean of Lichfield.

THE SPECIAL CHARACTERISTICS OF THE FOUR GOSPELS. *Crown 8vo. 6s.*

AFTER DEATH. An Examination of the Testimony of Primitive Times respecting the State of the Faithful Dead, and their Relationship to the Living. *Crown 8vo. 3s. net.*

THE INTERMEDIATE STATE BETWEEN DEATH AND JUDGMENT. Being a Sequel to *After Death. Crown 8vo. 3s. net.*

FOOTPRINTS OF THE SON OF MAN, as traced by St. Mark. Being Eighty Portions for Private Study, Family Reading, and Instruction in Church. *Crown 8vo. 3s. net.*

FOOTPRINTS OF THE APOSTLES, as traced by St. Luke in the Acts. Being Sixty Portions for Private Study, and Instruction in Church. A Sequel to 'Footprints of the Son of Man, as traced by St. Mark.' *Two Vols. Crown 8vo. 12s.*

THE DIVINE LITURGY. Being the Order for Holy Communion, Historically, Doctrinally, and Devotionally set forth, in Fifty Portions. *Crown 8vo. 3s. net.*

STUDIES IN THE HISTORY OF THE BOOK OF COMMON PRAYER. The Anglican Reform—The Puritan Innovations—The Elizabethan Reaction—The Caroline Settlement. With Appendices. *Crown 8vo. 3s. net.*

Lyra Germanica: Hymns for the Sundays and Chief Festivals of the Christian Year. *Complete Edition. Small 8vo. 5s. First Series. 16mo, with red borders, 2s. net.*

MacColl.—Works by the Rev. MALCOLM MACCOLL, D.D., Canon Residentiary of Ripon.

THE REFORMATION SETTLEMENT: Examined in the Light of History and Law. Tenth Edition, Revised, with a new Preface. *Crown 8vo. 3s. 6d. net.*

CHRISTIANITY IN RELATION TO SCIENCE AND MORALS. *Crown 8vo. 6s.*

LIFE HERE AND HEREAFTER: Sermons. *Crown 8vo. 7s. 6d.*

Marriage Addresses and Marriage Hymns. By the BISHOP OF LONDON, the BISHOP OF ROCHESTER, the BISHOP OF TRURO, the DEAN OF ROCHESTER, the DEAN OF NORWICH, ARCHDEACON SINCLAIR, CANON DUCKWORTH, CANON NEWBOLT, CANON KNOX LITTLE, CANON RAWNSLEY, the Rev. J. LLEWELLYN DAVIES, D.D., the Rev. W. ALLEN WHITWORTH, etc. Edited by the Rev. O. P. WARDELL-YERBURGH, M.A., Vicar of the Abbey Church of St. Mary, Tewkesbury. *Crown 8vo. 5s.*

Mason.—Works by A. J. MASON, D.D., Lady Margaret's Reader in Divinity in the University of Cambridge and Canon of Canterbury.

THE MINISTRY OF CONVERSION. *Crown 8vo. 2s. 6d. net.* (*Handbooks for the Clergy.*)

PURGATORY; THE STATE OF THE FAITHFUL DEAD; INVOCATION OF SAINTS. Three Lectures. *Crown 8vo. 3s. 6d. net.*

THE FAITH OF THE GOSPEL. A Manual of Christian Doctrine. *Crown 8vo. 7s. 6d. Cheap Edition. Crown 8vo. 3s. net.*

THE RELATION OF CONFIRMATION TO BAPTISM. As taught in Holy Scripture and the Fathers. *Crown 8vo. 7s. 6d.*

Maturin.—Works by the Rev. B. W. MATURIN.

SOME PRINCIPLES AND PRACTICES OF THE SPIRITUAL LIFE. *Crown 8vo. 4s. 6d.*

PRACTICAL STUDIES ON THE PARABLES OF OUR LORD. *Crown 8vo. 5s.*

Medd.—THE PRIEST TO THE ALTAR; or, Aids to the Devout Celebration of Holy Communion, chiefly after the Ancient English Use of Sarum. By PETER GOLDSMITH MEDD, M.A., Canon of St. Albans. Fourth Edition, revised and enlarged. *Royal 8vo. 15s.*

Meyrick.—THE DOCTRINE OF THE CHURCH OF England on the Holy Communion Restated as a Guide at the Present Time. By the Rev. F. MEYRICK, M.A. *Crown 8vo. 4s. 6d.*

Monro.—SACRED ALLEGORIES. By Rev. EDWARD MONRO. *Complete Edition in one Volume, with Illustrations. Crown 8vo. 3s. 6d. net.*

Mortimer.—Works by the Rev. A. G. MORTIMER, D.D., Rector of St. Mark's, Philadelphia.

THE CREEDS: An Historical and Doctrinal Exposition of the Apostles', Nicene and Athanasian Creeds. *Crown 8vo.* 5*s. net.*

THE EUCHARISTIC SACRIFICE: An Historical and Theological Investigation of the Sacrificial Conception of the Holy Eucharist in the Christian Church. *Crown 8vo.* 10*s.* 6*d.*

CATHOLIC FAITH AND PRACTICE: A Manual of Theology. Two Parts. *Crown 8vo.* Sold Separately. Part I. 7*s.* 6*d.* Part II. 9*s.*

JESUS AND THE RESURRECTION: Thirty Addresses for Good Friday and Easter. *Crown 8vo.* 5*s.*

HELPS TO MEDITATION: Sketches for Every Day in the Year.
Vol. I. ADVENT TO TRINITY. *8vo.* 7*s.* 6*d.*
Vol. II. TRINITY TO ADVENT. *8vo.* 7*s.* 6*d.*

STORIES FROM GENESIS: Sermons for Children. *Crown 8vo.* 4*s.*

THE LAWS OF HAPPINESS; or, The Beatitudes as teaching our Duty to God, Self, and our Neighbour. *18mo.* 2*s.*

THE LAWS OF PENITENCE: Addresses on the Words of our Lord from the Cross. *16mo.* 1*s.* 6*d.*

SERMONS IN MINIATURE FOR EXTEMPORE PREACHERS: Sketches for Every Sunday and Holy Day of the Christian Year. *Crown 8vo.* 6*s.*

NOTES ON THE SEVEN PENITENTIAL PSALMS, chiefly from Patristic Sources. *Small 8vo.* 3*s.* 6*d.*

THE SEVEN LAST WORDS OF OUR MOST HOLY REDEEMER: with Meditations on some Scenes in His Passion. *Crown 8vo.* 5*s.*

LEARN OF JESUS CHRIST TO DIE: Addresses on the Words of our Lord from the Cross, taken as teaching the way of Preparation for Death. *16mo.* 2*s.*

Mozley.—Works by J. B. MOZLEY, D.D., late Canon of Christ Church, and Regius Professor of Divinity at Oxford.

ESSAYS, HISTORICAL AND THEOLOGICAL. *Two Vols. 8vo.* 24*s.*

EIGHT LECTURES ON MIRACLES. Being the Bampton Lectures for 1865. *Crown 8vo.* 3*s. net.*

RULING IDEAS IN EARLY AGES AND THEIR RELATION TO OLD TESTAMENT FAITH. *8vo.* 6*s.*

SERMONS PREACHED BEFORE THE UNIVERSITY OF OXFORD, and on Various Occasions. *Crown 8vo.* 3*s. net.*

SERMONS, PAROCHIAL AND OCCASIONAL. *Crown 8vo.* 3*s. net.*

A REVIEW OF THE BAPTISMAL CONTROVERSY. *Crown 8vo.* 3*s. net.*

Newbolt.—Works by the Rev. W. C. E. NEWBOLT, M.A., Canon and Chancellor of St. Paul's Cathedral.

APOSTLES OF THE LORD: being Six Lectures on Pastoral Theology. *Crown 8vo. 3s. 6d. net.*

RELIGION. *Crown 8vo. 5s.* (*The Oxford Library of Practical Theology.*)

WORDS OF EXHORTATION. Sermons Preached at St. Paul's and elsewhere. *Crown 8vo. 5s. net.*

PENITENCE AND PEACE: being Addresses on the 51st and 23rd Psalms. *Crown 8vo. 2s. net.*

PRIESTLY IDEALS; being a Course of Practical Lectures delivered in St. Paul's Cathedral to 'Our Society' and other Clergy, in Lent, 1898. *Crown 8vo. 3s. 6d.*

PRIESTLY BLEMISHES; or, Some Secret Hindrances to the Realisation of Priestly Ideals. A Sequel. Being a Second Course of Practical Lectures delivered in St. Paul's Cathedral to 'Our Society' and other Clergy in Lent, 1902. *Crown 8vo. 3s. 6d.*

THE GOSPEL OF EXPERIENCE; or, the Witness of Human Life to the truth of Revelation. Being the Boyle Lectures for 1895. *Crown 8vo. 5s.*

COUNSELS OF FAITH AND PRACTICE: being Sermons preached on various occasions. *Crown 8vo. 5s.*

SPECULUM SACERDOTUM; or, the Divine Model of the Priestly Life. *Crown 8vo. 7s. 6d.*

THE FRUIT OF THE SPIRIT. Being Ten Addresses bearing on the Spiritual Life. *Crown 8vo. 2s. net.*

THE MAN OF GOD. *Small 8vo. 1s. 6d.*

THE PRAYER BOOK: Its Voice and Teaching. *Crown 8vo. 2s. net.*

Newman.—Works by JOHN HENRY NEWMAN, B.D., sometime Vicar of St. Mary's, Oxford.

LETTERS AND CORRESPONDENCE OF JOHN HENRY NEWMAN DURING HIS LIFE IN THE ENGLISH CHURCH. With a brief Autobiography. Edited, at Cardinal Newman's request, by ANNE MOZLEY. *2 vols. Crown 8vo. 7s.*

PAROCHIAL AND PLAIN SERMONS. *Eight Vols. Crown 8vo. 3s. 6d. each.*

SELECTION, ADAPTED TO THE SEASONS OF THE ECCLESIASTICAL YEAR, from the 'Parochial and Plain Sermons.' *Crown 8vo. 3s. 6d.*

FIFTEEN SERMONS PREACHED BEFORE THE UNIVERSITY OF OXFORD. *Crown 8vo. 3s. 6d.*

SERMONS BEARING UPON SUBJECTS OF THE DAY. *Crown 8vo. 3s. 6d.*

LECTURES ON THE DOCTRINE OF JUSTIFICATION. *Crown 8vo. 3s. 6d.*

**** *A Complete List of Cardinal Newman's Works can be had on Application.*

Osborne.—Works by EDWARD OSBORNE, Mission Priest of the Society of St. John the Evangelist, Cowley, Oxford.

THE CHILDREN'S SAVIOUR. Instructions to Children on the Life of Our Lord and Saviour Jesus Christ. *Illustrated.* 16*mo.* 2*s. net.*

THE SAVIOUR KING. Instructions to Children on Old Testament Types and Illustrations of the Life of Christ. *Illustrated.* 16*mo.* 2*s. net.*

THE CHILDREN'S FAITH. Instructions to Children on the Apostles' Creed. *Illustrated.* 16*mo.* 2*s. net.*

Ottley.—ASPECTS OF THE OLD TESTAMENT: being the Bampton Lectures for 1897. By ROBERT LAWRENCE OTTLEY, M.A., Vicar of Winterbourne Bassett, Wilts; sometime Principal of the Pusey House. 8*vo.* 7*s.* 6*d.*

Oxford (The) Library of Practical Theology.—Edited by the Rev. W. C. E. NEWBOLT, M.A., Canon and Chancellor of St. Paul's, and the Rev. DARWELL STONE, M.A., Principal of the Missionary College, Dorchester. *Crown* 8*vo.* 5*s. each.*

RELIGION. By the Rev. W. C. E. NEWBOLT, M.A., Canon and Chancellor of St. Paul's.

HOLY BAPTISM. By the Rev. DARWELL STONE, M.A., Principal of the Missionary College, Dorchester.

CONFIRMATION. By the Right Rev. A. C. A. HALL, D.D., Bishop of Vermont.

THE HISTORY OF THE BOOK OF COMMON PRAYER. By the Rev. LEIGHTON PULLAN, M.A., Fellow of St. John Baptist's Oxford.

HOLY MATRIMONY. By the Rev. W. J. KNOX LITTLE, M.A., Canon of Worcester.

THE INCARNATION. By the Rev. H. V. S. ECK, M.A., St. Andrew's, Bethnal Green.

FOREIGN MISSIONS. By the Right Rev. E. T. CHURTON, D.D., formerly Bishop of Nassau.

PRAYER. By the Rev. ARTHUR JOHN WORLLEDGE, M.A., Canon and Chancellor of Truro.

SUNDAY. By the Rev. W. B. TREVELYAN, M.A., Vicar of St. Matthew's, Westminster.

THE CHRISTIAN TRADITION. By the Rev. LEIGHTON PULLAN, M.A., Fellow of St. John's College, Oxford.

HOLY ORDERS. By the Rev. A. R. WHITHAM, M.A., Principal of Culham College, Abingdon. [*In the press.*

DEVOTIONAL BOOKS. By the Rev. CHARLES BODINGTON, Canon and Treasurer of Lichfield. [*In the press.*

THE BIBLE. By the Rev. DARWELL STONE, M.A., Joint Editor of the Series. [*In preparation.*

[*continued.*

Oxford (The) Library of Practical Theology.—*continued.*

THE CHURCH CATECHISM THE CHRISTIAN'S MANUAL. By the Rev. W. C. E. NEWBOLT, M.A., Joint Editor of the Series. [*In preparation.*

RELIGIOUS CEREMONIAL. By the Rev. WALTER HOWARD FRERE, M.A., Superior of the Community of the Resurrection, Examining Chaplain to the Bishop of Rochester. [*In preparation.*

VISITATION OF THE SICK. By the Rev. E. F. RUSSELL, M.A., St. Alban's, Holborn. [*In preparation.*

CHURCH WORK. By the Rev. BERNARD REYNOLDS, M.A., Prebendary of St. Paul's. [*In preparation.*

Paget.—Works by FRANCIS PAGET, D.D., Bishop of Oxford.

CHRIST THE WAY: Four Addresses given at a Meeting of Schoolmasters and others at Haileybury. *Crown 8vo. 1s. 6d. net.*

STUDIES IN THE CHRISTIAN CHARACTER: Sermons. With an Introductory Essay. *Crown 8vo. 4s. net.*

THE SPIRIT OF DISCIPLINE: Sermons. *Crown 8vo. 4s. net.*

FACULTIES AND DIFFICULTIES FOR BELIEF AND DISBELIEF. *Crown 8vo. 4s. net.*

THE HALLOWING OF WORK. Addresses given at Eton, January 16-18, 1888. *Small 8vo. 2s.*

THE REDEMPTION OF WAR: Sermons. *Crown 8vo. 2s. net.*

Passmore.—Works by the Rev. T. H. PASSMORE, M.A.

THE THINGS BEYOND THE TOMB IN A CATHOLIC LIGHT. *Crown 8vo. 2s. 6d. net.*

LEISURABLE STUDIES. *Crown 8vo. 4s. net.*

CONTENTS.—The 'Religious Woman'—Preachments—Silly Ritual—The Tyranny of the Word—The Lectern—The Functions of Ceremonial—Homo Creator—Concerning the Pun—Proverbia.

Percival.—THE INVOCATION OF SAINTS. Treated Theologically and Historically. By HENRY R. PERCIVAL, M.A., D.D. *Crown 8vo. 5s.*

Pocket Manual of Prayers for the Hours, Etc. With the Collects from the Prayer Book. *Royal 32mo. 1s.*

Powell.—CHORALIA: a Handy-Book for Parochial Precentors and Choirmasters. By the Rev. JAMES BADEN POWELL, M.A., Precentor of St. Paul's, Knightsbridge. *Crown 8vo. 4s. 6d. net.*

Practical Reflections. By a CLERGYMAN. With Preface by H. P. LIDDON, D.D., D.C.L., and the LORD BISHOP OF LINCOLN. *Crown 8vo.*

THE BOOK OF GENESIS. *4s. 6d.*
THE PSALMS. *5s.*
ISAIAH. *4s. 6d.*
THE MINOR PROPHETS. *4s. 6d.*
THE HOLY GOSPELS. *4s. 6d.*
ACTS TO REVELATION. *6s.*

Preparatio; or, Notes of Preparation for Holy Communion, founded on the Collect, Epistle, and Gospel for Every Sunday in the Year. With Preface by the Rev. GEORGE CONGREVE, S.S.J.E. *Crown 8vo. 6s. net.*

Priest's Prayer Book (The). Containing Private Prayers and intercessions; Occasional, School, and Parochial Offices; Offices for the Visitation of the Sick, with Notes, Readings, Collects, Hymns, Litanies, etc. With a brief Pontifical. By the late Rev. R. F. LITTLEDALE, LL.D., D.C.L., and Rev. J. EDWARD VAUX, M.A., F.S.A. *Post 8vo. 6s. 6d.*

Pullan.—Works by the Rev. LEIGHTON PULLAN, M.A., Fellow of St. John Baptist's College.

LECTURES ON RELIGION. *Crown 8vo.* 6*s.*

THE HISTORY OF THE BOOK OF COMMON PRAYER. *Crown 8vo.* 5*s.* (*The Oxford Library of Practical Theology.*)

Puller.—THE PRIMITIVE SAINTS AND THE SEE OF ROME. By F. W. PULLER, of the Society of St. John the Evangelist, Cowley. With an Introduction by EDWARD, LORD BISHOP OF LINCOLN. Third Edition, Revised and Enlarged. *8vo.* 16*s. net.*

Pusey.—Works by the Rev. E. B. PUSEY, D.D.

PRIVATE PRAYERS. With Preface by H. P. LIDDON, D.D., late Chancellor and Canon of St. Paul's. *Royal 32mo.* 1*s.*

SPIRITUAL LETTERS OF EDWARD BOUVERIE PUSEY, D.D. Edited and prepared for publication by the Rev. J. O. JOHNSTON, M.A., Principal of the Theological College, Cuddesdon; and the Rev. W. C. E. NEWBOLT, M.A., Canon and Chancellor of St. Paul's. New and cheaper Edition. With Index. *Crown 8vo.* 5*s. net.*

Pusey.—THE STORY OF THE LIFE OF DR. PUSEY. By the Author of 'Charles Lowder.' With Frontispiece. *Crown 8vo. 7s. 6d. net.*

Randolph.—Works by B. W. RANDOLPH, D.D., Principal of the Theological College and Hon. Canon of Ely.

THE EXAMPLE OF THE PASSION: being Addresses given in St. Paul's Cathedral at the Mid-Day Service on Monday, Tuesday, Wednesday, and Thursday in Holy Week, and at the Three Hours' Service on Good Friday, 1897. *Small 8vo.* 2*s. net.*

MEDITATIONS ON THE OLD TESTAMENT for Every Day in the Year. *Crown 8vo.* 6*s.*

THE THRESHOLD OF THE SANCTUARY: being Short Chapters on the Inner Preparation for the Priesthood. *Crown 8vo.* 3*s. 6d.*

RIVINGTON'S DEVOTIONAL SERIES.

16mo, Red Borders and gilt edges. Each 2s. net.

BICKERSTETH'S YESTERDAY, TO-DAY, AND FOR EVER. *Gilt edges.*

CHILCOT'S TREATISE ON EVIL THOUGHTS. *Red edges.*

THE CHRISTIAN YEAR. *Gilt edges.*

HERBERT'S POEMS AND PROVERBS. *Gilt edges.*

THOMAS À KEMPIS' OF THE IMITATION OF CHRIST. *Gilt edges.*

LEAR'S (H. L. SIDNEY) FOR DAYS AND YEARS. *Gilt edges.*

LYRA APOSTOLICA. POEMS BY J. W. BOWDEN, R. H. FROUDE, J. KEBLE, J. H. NEWMAN, R. I. WILBERFORCE, AND I. WILLIAMS; and a Preface by CARDINAL NEWMAN. *Gilt edges.*

FRANCIS DE SALES' (ST.) THE DEVOUT LIFE. *Gilt edges.*

WILSON'S THE LORD'S SUPPER. *Red edges.*

*TAYLOR'S (JEREMY) HOLY LIVING. *Red edges.*

*——— ——— HOLY DYING. *Red edges.*

SCUDAMORE'S STEPS TO THE ALTAR.. *Gilt edges*

LYRA GERMANICA: HYMNS FOR THE SUNDAYS AND CHIEF FESTIVALS OF THE CHRISTIAN YEAR. *First Series. Gilt edges.*

LAW'S TREATISE ON CHRISTIAN PERFECTION. Edited by L. H. M. SOULSBY. *Gilt edges.*

CHRIST AND HIS CROSS: SELECTIONS FROM SAMUEL RUTHERFORD'S LETTERS. Edited by L. H. M. SOULSBY. *Gilt edges.*

* *These two in one Volume.* 5*s.*

18mo, without Red Borders. Each 1s. net.

BICKERSTETH'S YESTERDAY, TO-DAY, AND FOR EVER.

THE CHRISTIAN YEAR.

THOMAS À KEMPIS' OF THE IMITATION OF CHRIST.

HERBERT'S POEMS AND PROVERBS.

SCUDAMORE'S STEPS TO THE ALTAR.

WILSON'S THE LORD'S SUPPER.

FRANCIS DE SALES' (ST.) THE DEVOUT LIFE.

*TAYLOR'S (JEREMY) HOLY LIVING.

*——— ——— HOLY DYING.

* *These two in one Volume.* 2*s.* 6*d.*

Robbins.—Works by WILFORD L. ROBBINS, D.D., Dean of the Cathedral of All Saints', Albany, U.S.

AN ESSAY TOWARD FAITH. *Small 8vo.* 3*s. net.*

A CHRISTIAN APOLOGETIC. *Crown 8vo.* 2*s.* 6*d. net.* (*Handbooks for the Clergy.*)

Robinson.—Works by the Rev. C. H. ROBINSON, M.A., Editorial Secretary to the S.P.G. and Canon of Ripon.

STUDIES IN THE CHARACTER OF CHRIST. *Crown 8vo.* 3*s.* 6*d.*

HUMAN NATURE A REVELATION OF THE DIVINE: a Sequel to 'Studies in the Character of Christ.' *Crown 8vo.* 6*s. net.*

Romanes.—THOUGHTS ON THE COLLECTS FOR THE TRINITY SEASON. By ETHEL ROMANES, Author of 'The Life and Letters of George John Romanes.' With a Preface by the Right Rev. the LORD BISHOP OF LONDON. *18mo.* 2*s.* 6*d.*; *gilt edges.* 3*s.* 6*d.*

Sanday.—Works by W. SANDAY, D.D., LL.D., Lady Margaret Professor of Divinity and Canon of Christ Church, Oxford.

DIFFERENT CONCEPTIONS OF PRIESTHOOD AND SACRIFICE: a Report of a Conference held at Oxford, December 13 and 14, 1899. Edited by W. SANDAY, D.D. *8vo. 7s. 6d.*

INSPIRATION: Eight Lectures on the Early History and Origin of the Doctrine of Biblical Inspiration. Being the Bampton Lectures for 1893. *8vo. 7s. 6d.*

Sanders.—FÉNELON: HIS FRIENDS AND HIS ENEMIES, 1651-1715. By E. K. SANDERS. With Portrait. *8vo. 10s. 6d. net.*

Scudamore.—STEPS TO THE ALTAR: a Manual of Devotion for the Blessed Eucharist. By the Rev. W. E. SCUDAMORE, M.A. *Royal 32mo. 1s.*

On toned paper, and rubricated, 2s.: The same, with Collects, Epistles, and Gospels, 2s. 6d.; *18mo, 1s. net*; *Demy 18mo, cloth, large type, 1s. 3d.*; *16mo, with red borders, 2s. net*; *Imperial 32mo, limp cloth, 6d.*

Simpson.—Works by the Rev. W. J. SPARROW SIMPSON, M.A., Vicar of St. Mark's, Regent's Park.

THE CHURCH AND THE BIBLE. *Crown 8vo. 3s. 6d.*

THE CLAIMS OF JESUS CHRIST: Lent Lectures. *Crown 8vo. 3s.*

Skrine.—PASTOR AGNORUM: a Schoolmaster's Afterthoughts. By JOHN HUNTLEY SKRINE, Warden of Glenalmond, Author of 'A Memory of Edward Thring, etc. Crown 8vo. *5s. net.*

Soulsby.—SUGGESTIONS ON PRAYER. By LUCY H. M. SOULSBY. *18mo, sewed, 1s. net.*; *cloth, 1s. 6d. net.*

Stone.—Works by the Rev. DARWELL STONE, M.A., Principal of Dorchester Missionary College.

OUTLINES OF MEDITATIONS FOR USE IN RETREAT. *Crown 8vo. 2s. 6d. net.*

CHRIST AND HUMAN LIFE: Lectures delivered in St. Paul's Cathedral in January 1901; together with a Sermon on 'The Fatherhood of God.' *Crown 8vo. 2s. 6d. net.*

OUTLINES OF CHRISTIAN DOGMA. *Crown 8vo. 7s. 6d.*

HOLY BAPTISM. *Crown 8vo. 5s.* (*The Oxford Library of Practical Theology.*)

Strange.—INSTRUCTIONS ON THE REVELATION OF ST. JOHN THE DIVINE: Being an attempt to make this book more intelligible to the ordinary reader and so to encourage the study of it. By Rev. CRESSWELL STRANGE, M.A., Vicar of Edgbaston, and Honorary Canon of Worcester. *Crown 8vo.* 6*s.*

Strong.—CHRISTIAN ETHICS: being the Bampton Lectures for 1895. By THOMAS B. STRONG, D.D., Dean of Christ Church, Oxford. *8vo.* 7*s.* 6*d.*

Stubbs.—ORDINATION ADDRESSES. By the Right Rev. W. STUBBS, D.D., late Lord Bishop of Oxford. Edited by the Rev. E. E. HOLMES, formerly Domestic Chaplain to the Bishop; Hon. Canon of Christ Church, Oxford. With Photogravure Portrait. *Crown 8vo.* 6*s. net.*

Waggett.—THE AGE OF DECISION. By P. N. WAGGETT, M.A., of the Society of St. John the Evangelist, Cowley St. John, Oxford. *Crown 8vo.* 2*s.* 6*d. net.*

Williams.—Works by the Rev. ISAAC WILLIAMS, B.D.

A DEVOTIONAL COMMENTARY ON THE GOSPEL NARRATIVE. *Eight Vols. Crown 8vo.* 5*s. each.*

THOUGHTS ON THE STUDY OF THE HOLY GOSPELS.
A HARMONY OF THE FOUR EVANGELISTS.
OUR LORD'S NATIVITY.
OUR LORD'S MINISTRY (Second Year).
OUR LORD'S MINISTRY (Third Year).
THE HOLY WEEK.
OUR LORD'S PASSION.
OUR LORD'S RESURRECTION.

FEMALE CHARACTERS OF HOLY SCRIPTURE. A Series of Sermons. *Crown 8vo.* 5*s.*

THE CHARACTERS OF THE OLD TESTAMENT. *Crown 8vo.* 5*s.*

THE APOCALYPSE. With Notes and Reflections. *Crown 8vo.* 5*s.*

SERMONS ON THE EPISTLES AND GOSPELS FOR THE SUNDAYS AND HOLY DAYS. *Two Vols. Crown 8vo.* 5*s. each.*

PLAIN SERMONS ON CATECHISM. *Two Vols. Cr. 8vo.* 5*s. each.*

Wirgman.—THE DOCTRINE OF CONFIRMATION. By A. THEODORE WIRGMAN, D.D., D.C.L., Canon of Grahamstown, and Vice-Provost of St. Mary's Collegiate Church, Port Elizabeth, South Africa. *Crown 8vo.* 3*s.* 6*d.*

Wordsworth.—Works by CHRISTOPHER WORDSWORTH, D.D., sometime Bishop of Lincoln.

THE HOLY BIBLE (the Old Testament). With Notes, Introductions, and Index. *Imperial 8vo.*
Vol. I. THE PENTATEUCH. 25*s.* Vol. II. JOSHUA TO SAMUEL. 15*s.* Vol. III. KINGS to ESTHER. 15*s.* Vol. IV. JOB TO SONG OF SOLOMON. 25*s.* Vol. V. ISAIAH TO EZEKIEL. 25*s.* Vol. VI. DANIEL, MINOR PROPHETS, and Index. 15*s.*
Also supplied in 13 Parts. Sold separately.

THE NEW TESTAMENT, in the Original Greek. With Notes, Introductions, and Indices. *Imperial 8vo.*
Vol. I. GOSPELS AND ACTS OF THE APOSTLES. 23*s.* Vol. II. EPISTLES, APOCALYPSE, and Indices. 37*s.*
Also supplied in 4 Parts. Sold separately.

CHURCH HISTORY TO A.D. 451. *Four Vols. Crown 8vo.*
Vol. I. TO THE COUNCIL OF NICÆA, A.D. 325. 8*s.* 6*d.* Vol. II. FROM THE COUNCIL OF NICÆA TO THAT OF CONSTANTINOPLE. 6*s.* Vol. III. CONTINUATION. 6*s.* Vol. IV. CONCLUSION, TO THE COUNCIL OF CHALCEDON, A.D. 451. 6*s.*

THEOPHILUS ANGLICANUS: a Manual of Instruction on the Church and the Anglican Branch of it. *12mo.* 2*s.* 6*d.*

ELEMENTS OF INSTRUCTION ON THE CHURCH. *16mo.* 1*s. cloth.* 6*d. sewed.*

THE HOLY YEAR: Original Hymns. *16mo.* 2*s.* 6*d. and* 1*s. Limp*, 6*d.*

,, ,, With Music. Edited by W. H. MONK. *Square 8vo.* 4*s.* 6*d.*

ON THE INTERMEDIATE STATE OF THE SOUL AFTER DEATH. *32mo.* 1*s.*

Wordsworth.—Works by JOHN WORDSWORTH, D.D., Lord Bishop of Salisbury.

THE MINISTRY OF GRACE: Studies in Early Church History, with reference to Present Problems. *8vo.*

THE HOLY COMMUNION: Four Visitation Addresses. 1891. *Crown 8vo.* 3*s.* 6*d.*

THE ONE RELIGION: Truth, Holiness, and Peace desired by the Nations, and revealed by Jesus Christ. Eight Lectures delivered before the University of Oxford in 1881. *Crown 8vo.* 7*s.* 6*d.*

UNIVERSITY SERMONS ON GOSPEL SUBJECTS. *Sm. 8vo.* 2*s.* 6*d.*

PRAYERS FOR USE IN COLLEGE. *16mo.* 1*s.*

10,000/11/02.

Edinburgh: Printed by T. and A. CONSTABLE.

DATE DUE

BV
210
W927
1902

Worlledge
Prayer

18834

BV
210
W927
1902

Worlledge
Prayer

18834

DEMCO